School of Theology at Claremont
1001 1361697

LIBRARY
SOUTHERN CALIFORNIA SCHOOL
OF THEOLOGY
CLAREMONT, CALIF.

The Library

SCHOOL OF THEOLOGY AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA

By the Same Author

SUBURBS OF CHRISTIANITY

MEN of the MYSTERIES

By
RALPH W. SOCKMAN
Doctor of Philosophy, Columbia University

"Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God."
1 Corinthians 4. 1.

THE ABINGDON PRESS
NEW YORK CINCINNATI

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

27-5674

Copyright, 1927, by
RALPH W. SOCKMAN

All rights reserved, including that of translation into foreign languages, including the Scandinavian

Printed in the United States of America

The Bible text used in this volume is taken from the American Standard Edition of the Revised Bible, Copyright, 1901, by Thomas Nelson & Sons, and is used by permission.

To

WILLIAM CARY ENDLY

ONE OF THE "STEWARDS OF THE MYSTERIES OF GOD".

AND TO HIS GRANDSON

WILLIAM POTTER SOCKMAN

ONE OF THE MYSTERIES

E. C. Burgess

CONTENTS

CHAPTER		PAGE
	FOREWORD	9
	PREFACE	11
	INTRODUCTION	15
	PART I	
	SOME BARRIERS TO THE MYSTERIES	
I.	THE TYRANNY OF THINGS	23
II.	THE SUBSTITUTES FOR THOUGHT	30
III.	THE MARKET-PLACE MIND	38
IV.	SOME FUNDAMENTALISTS OF SCIENCE	47
V.	MAN'S GIANT SHADOW	57
	PART II	
	SOME AREAS TO BE CULTIVATED	
VI.	VALUES BEYOND THE SENSES	71
VII.	VALUES BEYOND REASON	83
VIII.	VALUES BEYOND SCIENCE	100
IX.	VALUES BEYOND NATURE	120
	PART III	
	MOVING INTO THE MYSTERIES OF GOD	
X.	BREAKING CAMP	135
XI.	THE MIND OF THE TRAVELER	152
XII.	THE ALTERNATIONS OF TRAVEL	184

FOREWORD

THERE is a series of annual lectures at DePauw University on what is known as the Simpson Foundation, so named in honor of Bishop Matthew Simpson, the first president of Indiana-Asbury (now DePauw) University. The Foundation was made possible by the generosity of the daughters of Bishop Simpson. It is provided that some phase of preaching is to be emphasized in each series.

In inviting Ralph W. Sockman to be the Simpson lecturer for 1926, we asked him not to lecture about preaching so much as to give us an example of what preaching for young people should be in the present day. He chose the theme, "Stewards of the Mysteries." The under-running idea was that the progress of science is banishing superstition. In this scientific progress there is grave danger that we shall lose the sense of wonder and mystery, phases of human experience which make important and vital contributions to that which is best in our life, and must be kept vigorous and fruitful.

The series was illuminating and satisfying. Large audiences of students were present

daily, though the attendance was entirely voluntary. The addresses were not limited in their application to ministers, for Doctor Sockman evidently had the laity also clearly in mind. This little volume containing the substance of the series will be of great interest and profit to laymen as well as to ministers.

Very respectfully,

LEMUEL HERBERT MURLIN.

DePauw University.

PREFACE

LECTURES on preaching designed for preachers are very numerous; lectures on preaching delivered to laymen are not so common. The supply is doubtless ample but the demand does not seem great. The spirit of the pulpit is willing to lay bare its problems, but the flesh of the pew is too weak to listen. Laymen look upon preaching lectureships as another form of the trade journal and the professional magazine, and feel that the specialized contents would therefore be foreign to their own interests.

DePauw University, however, in its Simpson Foundation has provided a platform from which the Christian ministry can interpret itself to a hospitable and responsive student laity. The interest shown by the faculty and the student body made the delivery of these lectures a pleasure and an inspiration. Whether the presentation of the preacher's calling was such as to win any recruits is a question, but the alert attitude of the hearers sent me back to my pulpit with a higher appraisal of its possibilities.

Since these lectures were given to under-

graduates with lay minds, they are necessarily more general in scope and less technical in treatment than those designed for theological students. They deal with contemporary currents of thought, secular as well as religious. They are written by one who was not so long ago a layman. They have tried to preserve the street angle of vision in approaching a subject which sounds mystical and cloistral.

It is only fair to the reader to announce that the conclusions set forth are those of one whose experience has been limited to a single parish. But since that parish is located in New York city, the reputed graveyard of churches, fifteen years ought to give me some qualification in the dissecting room. I shall be satisfied if the analysis and diagnosis serve to stimulate the readers to supplement the suggestions and the prescriptions.

While the original observations for these lectures were made in the center of Manhattan, they have been tested and corrected by the reactions of my ministerial colleagues in many places. Portions of the subject matter have been given at Boston School of Theology, Gammon Theological Seminary, in addition to numerous other clerical groups and student gatherings. Friendly auditors have generously offered valuable advice. To all these

I express my appreciation of their fraternal aid.

A writer hesitates to mention his creditors by name, for thus he involves them in the hazardous risks of his book's uncertain reception. I cannot refrain from acknowledging my indebtedness to Dr. Oscar L. Joseph, that wise counselor of many writers and able author of many books. He has read the manuscript and made numerous illuminating suggestions. That essential preliminary of every book, the sympathetic ear of a friend, has been provided by several of my former teachers at Union Theological Seminary, by Professor Edwin Lewis, of Drew Theological Seminary, by the Reverends Leland P. Cary, John M. Pearson, John A. Vollenweider, and Stephen H. Fritchman, former and present coworkers in the Madison Avenue Methodist Episcopal Church. To all of these I am sincerely grateful.

R. W. S.

New York City.

INTRODUCTION

COLERIDGE and Wordsworth had an agreement that the former would treat the supernatural to make it credible and the latter would present the commonplace to make it wondrous. Both services were needed by society a century ago; both are essential to-day. To dwell in the darkness of ignorance when we might emerge into the light of understanding is to sin against the spirit of truth. Yet the self has ever-enlarging frontiers. "We are greater than we know," and we always shall be. And when we live without cultivation of the more-than-known part of ourselves we limit the area of living, we lack the thrills of aspiration and wonder, we lose the very stimulus to learning. Therefore *while we are dispelling the shadows of superstition we must preserve the sense of mystery.*

Mystery is the raw material of experience. It is that part of our environment which has been apprehended but not comprehended. It is the unmapped borderland of knowledge which lures the exploring mind out to new discoveries and larger living. The sense of

mystery is thus the matrix of both science and religion.

Mystery, in its religious usage, must not be thought of merely as the ever-receding region of the unknown which surrounds the ever-growing realm of the known. It is something more than a problem passively awaiting solution. The word "mystery" is often used rather loosely. When a motorist sits behind his stubborn engine, trying all the levers and keys in sight without moving effect, he may say, "This motor is a mystery to me." He is not speaking with precision—men seldom do under such circumstances. The mechanism of the car is beyond the understanding of the driver, but the factors involved are quite well known to the specialist. The make-up of the motor is merely to him an unsolved problem. "The truly mysterious object, on the other hand, is beyond our apprehension and comprehension, not only because our knowledge has certain irremovable limits, but because in it we come upon something inherently 'wholly other,' whose kind and character are incommensurable with our own and before which we therefore recoil in a wonder that strikes us chill and numb."[1]

[1] Rudolf Otto, *The Idea of the Holy*, p. 28. London, Oxford University Press.

Toward this frontier of the mysterious, man faces not only with interrogation points of intellect but with exclamation points of emotion. Man's emotional reaction to mystery is the root formula of religion. Through all the changes and development of religious phenomena two elements are common and constant—mystery and emotion, "the object which stimulates and the psychic life which responds." When the sense of mystery fades, religious emotions pale; when it disappears, they die.

The word "mystery" occurs often in the New Testament and the idea of it far more frequently. Jesus was a man of mystery. Although he lived in the plain sight of men and received them into his confidence as far as they proved able to enter, his words left his Galilæan countrymen "lost in wonder, love, and praise." After his death the mystery grew, for Christ was more of a power on the streets of Jerusalem at Pentecost than on Palm Sunday. It is not surprising, therefore, that Paul, who had been charged into magnetism of life by the electric force of this invisible Presence, should write repeatedly about the "mystery of Christ," the "mystery of the gospel," the "fellowship of the mystery." When he sums up the test of his own work and fellow work-

ers in the new Christian enterprise, he does it thus: "Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God."[2]

Paul's use of the word "mysteries" was doubtless colored by contact with the Greek "mysteries." This relationship offers a fascinating field of study, which has been covered by competent scholarship. To enter it is not necessary for the purpose of the present treatment. The "mystery" cults of Greece were emotional and eccentric outlets for the springs of life whose normal channels had become stopped by a crustaceous rationalizing of religion. Our concern is with the eternal springs and not with the first-century outlets.

It is a notable fact that in the long list of historic lectures on preaching, no one within the present writer's knowledge has treated the Christian ministry under Paul's intriguing title, "stewards of the mysteries of God." The disuse of the phrase in our Western vocabulary is not due to the taint lingering upon it from its Greek associations. The idea has lost its intrinsic appeal in our science-loving, practical-minded age. Occidental churchmanship has stressed the prophetic, the institutional, and the social aspects of religion. In these

[2] 1 Corinthians 4. 1.

realms the Western church has far outrun the faiths of the Orient.

In outrunning the Orient, however, have we not lost somewhat of the radiance and the rapture of original Christianity? When we compare the attitude of many present-day churchmen with that of the first-century followers of Christ, the contrast resembles that between the wise adult and the expectant children toward the bewhiskered gentleman called Santa Claus who visits our homes on Christmas morning. The adults go through the motions, but not the emotions, of the children.

In religion modes of thinking may change; words may go out of fashion; but the underlying human experiences must be made to abide. We dwell in a world of illimitable spaces which leave the figure of Jacob's ladder outgrown, and yet we must make spiritual values so vivid that to our young men as to the early Jacob, heaven will come within speaking distance. We are concerned with prophetic social messages and vast ecclesiastical enterprises, but all our programs will fail for lack of power unless we can reproduce the experience behind the ancient prophet Isaiah's picturesque words, "I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple." To live, think and

work in terms of the twentieth century without losing the vivid personal relationships with God revealed in the biblical days—that is the personal task of the "stewards of the mysteries."

These contacts with the divine must be more than merely individual illuminations of the spirit. There have been mystics in all ages. There is a revived interest in mysticism to-day, as shown by the many books now being published. To enter the "mysteries of God" as an explorer, however, is one thing; to enter as a pioneer settler is another. The Spanish explorers who probed the bays and rivers of America did not develop this land's resources or give the color to its culture. These things were done by the colonists who came with their belongings and built themselves into their environment.

Likewise this realm of the mysteries is waiting with its wealth to be developed not by the isolated exploring mystics but by the colonists of the Spirit who move in with their social and institutional interests. It is these latter who engage our attention in the following pages.

PART I

SOME BARRIERS TO THE MYSTERIES

"We Westerners dream of a theory of the universe which corresponds to our impulse to action and at the same time justifies it. We have not been able to formulate such a theory definitely. At present we are in a state of possessing merely an impulse without any definite orientation. The spirit of the age drives us into action without allowing us to attain any clear view of the objective world and of life. It claims our toil inexorably in the service of this or that end, this or that achievement. It keeps us in a sort of intoxication of activity so that we never have time to reflect and to ask ourselves what this restless sacrifice of ourselves to ends and achievements really has to do with the meaning of the world and of our lives. And so we wander hither and thither in the gathering dusk formed by lack of any definite theory of the universe, like homeless, drunken mercenaries; and enlist indifferently in the service of the common and the great without distinguishing between them. And the more hopeless becomes the condition of the world in which this adventurous impulse to action and progress ranges to and fro, the more bewildered becomes our whole conception of things and the more purposeless and irrational the doings of those who have enlisted under the banner of such an impulse."[1]

[1] Albert Schweitzer, *The Decay and the Restoration of Civilization*, p. 97. Reprinted by permission of The Macmillan Company, New York.

CHAPTER I

THE TYRANNY OF THINGS

"THINGS are in the saddle and ride mankind," said Emerson years ago. The remark is even more applicable to-day. Man the producer is now being ridden by his product. Society is speeded to a terrific pace in order to keep up with the output of our factories. The more pertinent of our business problems is not to produce enough to satisfy the cravings of human nature, but to enlarge the appetites of men for the enormous products. We have developed a thriving new profession, that of advertising, which has for its object the creation of these human demands. Things are the medium in which we modern Americans "live and move and have our being."

When an American thinks of his country's progress, it is in terms of material improvements, the height of our skyscrapers, the speed of our trains, the efficiency of our machines. We have perfected a horse-power which taxes our man-power to match and control. Indeed, some thinkers, unclouded by chronic pessimism, fear that we are developing a social

order in which the nonhuman elements will crush the human.

Things manifest their tyranny over us in several deleterious ways. One is by keeping us so dependent upon themselves. For instance, it takes so much more to make a successful Christmas than it did even a generation ago. The modern youth must have his motor, his clothes for all occasions, his articles of sport—an equipment undreamed of by Whittier's "barefoot boy" with his torn hat and upturned pantaloons. And yet with all this wealth of things the "merry whistled tunes" of our lads are no more joyous or numerous than those of a century ago.

Our acquisitive society illustrates the old proverb:

"The slothful man roasteth not that which he took in hunting;
But the precious substance of men *is to* the diligent."

We are better hunters than users. We find zest in collecting, and since hunting is more exhilarating we continue the chase for trophies without preparing what we are taking to be the food of our natures. We are caught in this great competitive game of accumulation and

we keep piling up the materials of life without increasing the values of life.

This overweening desire for possessions causes us to underrate the workers with spiritual values. A brisk, energetic business man recently expressed the industrial mind which colors our appraisal of life's values when he said in explanation of certain social weaknesses, "If we were to organize this country on a factory basis, we should see how few are in the production end and how many are in the overhead department." In the latter group he made clear that he placed ministers, teachers, writers, musicians, even lawyers—in fact, practically all workers with ideas. Business has become king in our generation. Success is measured in material terms. The servants of the invisible and the ideal have been driven into the background by the producers of things. Artists and professors, poets, philosophers and preachers have been pityingly patronized by our lords of industry. As one has said, "Those who can, do; those who can't, teach."

The engineers who lay the foundations of our buildings are far better paid than the teachers who lay the foundations of our characters. Consequently, we are better at building skyscraping structures than at

growing skyscraping characters. We are perfecting motors which have reduced friction to a minimum, but we are developing a society which has increased friction and lawlessness to a maximum. America is amazing the world with the size, speed, and power of her physical achievements. She is also amazing the world with her prodigal waste of human values brought about by social mismanagement and crime.

The effect of this enthronement of material things is as inimical to religion as to the other realms of culture. Bishop Charles D. Williams, the late lamented social prophet, has written: "It was not the rationalistic philosophies of the nineteenth century, with their mechanistic interpretations of life and the universe, that most deeply and sorely undermined Christian faith. . . . It was not the perpetual warfare between science and theology. Above all it was not the new science of biblical criticism. . . . It was the practical materialism of the age."[1]

Materialism undermines Christian faith not by defeating its logic but by dulling the perception of its realities. As a philosophy materialism is discredited but as an atmosphere

[1] *The Prophetic Ministry for To-day.* Reprinted by permission of The Macmillan Company, New York.

it darkens the windows of many who reject it as a theory. In the Epicurean attitude, "Eat, drink and be merry, for to-morrow we die," the sensual note was probably the cause rather than the result of disbelief in immortality. Our conduct colors our creeds and our hopes. What reality has the prospect of a life beyond the grave to one who sees himself deprived by death of all that makes life worth while to himself—money, houses, food, sense pleasures? When a man's existence consisteth "in the abundance of the things which he possesseth" their absence becomes intolerable and ghostly. Our immersion in things thus renders spiritual concepts and experiences unattractive and unreal.

When we are surrounded by an environment crowded with alluring creations and when we are played upon by every clever device advertising their fascination to us, it is less easy to concentrate thought on that which "eye saw not and ear heard not." Paul revealed the secret of his approach to the "mysteries of God" when he said, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." To keep that focus was far less difficult in the comparative crudity

of Paul's world than amid the fascinating sights of our twentieth-century cities.

Our tangible world is so tempting. Our material environment is so varied that we never seem to exhaust its offerings of novelty. Men find their understandable world so engrossing that they do not push out to explore the borderland of the mystery which "passeth all understanding." Just as ascetic discipline is not easy when self-indulgence is so luxurious as in our time, so mystical insight is not without effort when material sights are so satisfying. The sounds of the street distract the soul at prayer. The glittering sign of the theater flashes through the stained glass of the cloister. As Hermann Hagedorn so vividly expresses it, we are

> "Prisoners in this world
> Of coins and wines and motor horns; this world
> Of figures and of men who trust in facts;
> This pitiable, hypocritic world
> Where men with blinkered eyes and hobbled feet
> Grope down a narrow gorge and call it life."[1]

Our Western world must find some means of breaking this thraldom of things. We need a twentieth-century Robinson Crusoe to remind us how many values of life would remain

[1] From Prologue of *The March of Youth*, a play by Hermann Hagedorn. Reprinted by permission of the author and The Macmillan Company, publishers.

if we were deprived of the accessories of living which we now think are the essentials. We need to follow with the measuring rods of our minds the footsteps of Jesus as he led his countrymen out of the competitive market place of Jerusalem to the hillside, where, in the presence of the flowers of the field and the fowls of the air, he taught them the true values of life's simplicities.

CHAPTER II

THE SUBSTITUTES FOR THOUGHT

WALTER LIPPMANN, in his *Public Opinion,* shows how markedly our booming factory-made environment affects our thought life. He writes: "If the beat of a metronome will depress intelligence, what do eight or twelve hours of noise, odor, and heat in a factory or day upon day among chattering typewriters and telephone bells and slamming doors, do to the political judgments formed on the basis of newspapers read in street cars and subways? . . . The life of a city dweller lacks solitude. The nights are noisy and ablaze. The people of a big city are assaulted by incessant sound. . . . Under modern industrialism thought goes on in a bath of noise."[1]

Daily and nightly baths of noise are not good mental or spiritual hygiene. Creative thinking requires some hours of solitude. One needs but to observe the rushing crowds of subway riders in our metropolis in order to note the cause of many social and political va-

[1] Walter Lippmann, *Public Opinion*, p. 72. Harcourt, Brace & Co., New York.

garies. They read incessantly and think indifferently. Rodin could find few subjects for his study of "The Thinker" on the street cars of New York. As a result of reading without thinking many of our city dwellers are filled with a mass of half-digested facts and some wholly indigestible theories. There is not much hard thinking on the pavements of our crowded streets. The removal to urban conditions has tended to destroy that half-poetic mystic insight which is reputed to inhere in those close to the soil.

But it would be unfair to our city dwellers to give the impression that they are less thoughtful than their country cousins. A discriminating clergyman who transferred from a New York settlement work to a college community of the Middle West said recently that the longer he lived in the latter region the more his respect increased for the mentality of the young East Side Jew. There is probably more abstract philosophical meditative thinking going on to-day among our hungry-minded immigrants' sons than among the prosperous citizens of smaller places whose conversation and thought center so largely in motors, investments, and amusements.

In these days of modern improvements the old distinctions between city and country are

broken down. With the never silent radios, the overworked printing presses, and the endlessly running cinemas we have in the country as in the city an increased amount of listening, reading, seeing, talking, and doing, but a decreased modicum of thinking.

A college professor from Northampton, Massachusetts, that town of comparatively silent men, is authority for the statement that there is more variety in the stimuli in twenty-four hours of the life of a modern man than in a ninety-five-year life of one who lived a generation or so ago. This is an exaggeration with a large kernel of truth. Stimuli from without, however, may only tattoo the surface of a person's life. Like the light-minded sailor lad who brings back from his foreign travel no great deep wealth of experience but only the colored designs tattooed on his skin, many of us derive no rich, ennobling values, but only surface impressions from all the varied sights and sounds in this fairyland world of the twentieth century. If, as Dean Inge reminds us, accumulated knowledge is not progress, certainly the mere increase of life's implements and impressions is not culture. It is an open question whether with all our improved instruments of living we are getting more of life's values than did our forefathers.

With our super-heterodynes we neglect their skylarks; with our telegraph that can "say it with flowers," we do not take time to pour out our hearts in love letters; with our crowded evening schedules we find too tame the mind-developing and soul-cementing conversations by the fireside.

Experience is given to be the food of character, but we must sometimes "lie down in green pastures" to ruminate. Reading and travel, even sermons and sacraments, are of little value without meditation. A marked tendency of our time is to make sensation and impression the substitutes for thought and imagination.

Our modern environment not only makes it harder to find openings for quiet contemplation and imagination but it makes it easier to live without them. Our reading matter is made light enough so that "he who runs may read." Our most popular dailies are more and more substituting pictures for paragraphs, thus saving the reader the effort of creating the scene in his own mind. And the motion picture is even more accommodating than the tabloid newspaper, for "on the screen the whole process of observing, describing, reporting, and then imagining has been accomplished for you." The only effort required on the part

of the patron of film art is to keep his eyes open and his mind relaxed.

With all these thought-saving devices we are less driven to do our own mental work. A modern substitute for individual thinking is "thobbing," to use Henshaw Ward's newly coined word. "Thobbing" is a delicatessen form of thinking, designed for the hurrying masses. Of course our ideas would be less likely to be "half-baked" if they were home-baked, but then it is so convenient to get our theories on politics, religion and life in general all done up in ready-to-swallow form. "Man the tool-maker has made 'inanimate instruments' (as Aristotle says) do his manual work for him; he is now trying to make them do his mental work for him. Nature has no objection —at a price. The price may be the progressive deterioration of our faculties. Our brains may follow our teeth, claws, and fur."[2]

Minds that are thus adjusted to the short story, the choppy scenario, the tabloid paper, the glittering electric sign lose their capacity for sustained attention and their appetite for quiet meditation. This flabbiness of the contemplative faculties is of profound religious

[2] W. R. Inge, *Science, Religion, and Reality*, p. 351. Reprinted by permission of The Macmillan Company, New York.

significance. The crowds of to-day are more easily impressed by the spectacular symbolism of ritualistic churches than by the services of nonliturgical communions. The homiletic logic which held our fathers for an hour or longer in rapt attention would not be followed by our restless scene-shifting throngs. Yet the "mysteries of God" cannot be reeled off for lazy, impatient minds. They become real only to those who by meditation reach a "happy stillness of the mind," and who by sustained attention "wait upon the Lord."

A typically successful business man was driving recently with the writer. He was telling of the marked impression made some weeks before by a Hindu speaker upon the Chamber of Commerce to which he belonged. The Hindu pointed out that his countrymen could learn much from Americans as to efficiency and enterprise, but that the people of America could in turn take some lessons from India in mental quietude. We agreed that the Hindu was right and were convinced of the need for diminishing the rush and tension of living. As we conversed a glance at the speedometer revealed that our car was going at the rate of fifty-five miles per hour. Surely such a pace is hardly conducive to the "peace of God which passeth all understanding." What a parable

of our modern Western world! And herein lies one great reason for our missing so much of the "mysteries of God."

The rushing stream turns the water-wheel, and generates the power, but it is the placid pool which mirrors the heavens. Our Western stream of thought is torrential, dynamic, and amazingly productive of material things. But when some truly mystical preacher appears in our pulpits, or when some quiet-souled poet of India arrives, we show the lack of our current thought life by going in large numbers to look into the still depths of such a mind wherein we see reflected the heavenly things.

The prediction is made that the clergy of the future will be of two distinct classes. One group will be mainly the business managers of the local church and community activities; the other will be the prophets radiating from theological seminaries and other centers of spiritual culture to bring the inspiration gained from their cloistered contemplation. Such a division of labor would certainly not be desirable. The local pastor should flow down through his parish like a mountain stream, his thought rising in the uplands of the soul; and with the momentum from this high spiritual source his ministry should at times move with a dynamic swiftness which generates the

power for community enterprises, and at other times gather itself into deep quiet pools in which his people can see the sky, the stars, and the things above the earth.

The minister of to-day must be a man of affairs, a leader of social movements. But he is ever a shepherd, and, like his divine Model, he must also lead "beside still waters." Our Western world should continue its industrial efficiency. It would be foolish and futile to urge a return from the factory to the village blacksmith, from the giant liner to the Indian canoe, from the speed of to-day to the slowness of yesterday. But our crowded schedules must give room for solitude. Hurried reception of impressions cannot remain a substitute for quiet thought. The prophet's interpretation of the divine counsel must be heard and heeded: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

CHAPTER III

THE MARKET-PLACE MIND

As society has developed, the commercial flavor tinctures the thinking of men more and more. Man lives ever nearer to the market place. It is increasingly easy for him to put what he has on sale; in fact, that is one of the tests by which we judge a progressive civilization. We call a country backward when it has poor facilities for marketing its products. Africa, for instance, is still regarded as in the rear of the continents commercially because its vast treasures cannot yet be feasibly brought to the point of quick exchange.

In a country like America a man can sell his labor, with laws to protect him in that sale and with labor organizations to assist him in securing suitable terms. He can sell his ideas. If they are embodied in literary form, he can protect his right with copyright laws. If they take the form of inventions, they can be sold under the protection of patents. It is possible to-day for a person to realize cash on his honor. A lawyer may so establish a reputation in a community for taking only cases into

which he can throw the weight of his conscience that after a time the very name of that man among the retained counsel is worth dollars in impressing juries and public opinion. A man can even sell his personality. Some men are hired in certain positions chiefly because of their impressive or winsome personal qualities. During the war Lord Rhondda was food controller of Great Britain. The British government deliberately set about to keep Rhondda's character, just, fearless, confident, uppermost in the popular mind. The sweetening flavor of his noble personality helped Englishmen to swallow the bitter pill of food restriction. And in a similar way Herbert Hoover the man was sold to the American people.

One characteristic of a civilized society is that it enables a person to sell what he has in many and varied ways. This is surely an incentive to progress, but then, again, it may prove to be a hindrance in producing life's true values. When a man can quickly convert everything into cash, the temptation is to think of his wares in terms of market values. Such a course has vitiating consequences. The workman who regards his daily task with his pay envelope in mind does not put quality into his toil nor does he get joy out of it. The artist

who commercializes his art loses caste with his fellow craftsmen. Dante, Milton, and Shakespeare had no copyright laws to protect their writings. They were not so sorely tempted as modern poets and playwrights to dash off a sonnet or a drama and rush with it to the publisher and producer to realize the royalties. Cash receipts were not dangled so tantalizingly before these former masters of literature, and so they gave themselves to quality work regardless of pecuniary profits. It is this item of profit by which the public measures the success of modern writers. And yet we must admit that our commercialized literature and drama are not producing many Dantes, Miltons, or Shakespeares.

Some months ago an alumnus of a mid-Western university went back to his Alma Mater to see what effect the phenomenal financial success of a famous athlete had produced on the student body. This youth had capitalized his football ability in one year some several times the amount of President Coolidge's salary. The writer interviewed fifty undergraduates. The prevailing opinion was expressed in two typical answers, and the crudity of their language connotes the crassness of their thought. One said: "We come to college to learn how to make money, don't we? Well, he

has learned how. Why shouldn't he practice his profession of football?" Another replied: "I figure if a fellow goes to college, he's got a little edge on the other fellows. He can make money a little easier. That's the reason I came." The athlete summed up the situation when he said: "There are still dreamers, but they are deadened by the thought embodied in the phrase 'What is there in it for me?'—which is the great American slogan now." This report probably does not give an accurate cross-section of college life; but it is symptomatic.

When such a commercial spirit creeps into our work, art, and sport, it will surely also invade our religion. Indeed, it has already done so. Churches are rated according to property, congregations according to wealth, ministers according to salary. What would the Head of the Church, our Lord Christ, who sent out his disciples without purse or scrip, say about the modern emphasis in carrying on his work? We talk about "selling religion" as if it had marketable value; and those religious cults which openly advertise their offerings of health, happiness, and prosperity boast that they are making more numerical and financial progress than the evangelical churches which preach "Christ and him crucified." If the American slogan, "What is there in it for me?"

is echoing to-day throughout college halls, it is also echoing through our church aisles. What is the use of going to church and supporting it? What is the use of prayer? Yes, even, what is the use of being good? Inarticulately or openly men are expressing themselves in this way.

When men put their question on the plane of immediate utility, religious practices and institutions do seem wasteful. The worship, music, and architecture of the churches strike many as Mary's poured perfume struck the disciples—"To what purpose is this waste?" The people of the market-place mind look upon those persons who give up money-making pursuits to enter the ministry or missionary work as either impractical or of second-rate mentality.

Push your principles of utility a bit further, as many are doing, especially the youth, and ask what is the practical use of adhering to some of the old-fashioned virtues. One man has followed the path of rectitude all his days and he suffers business reverses. Another cuts the corners of every square deal all the law allows, and more if possible, and he ends with a fortune. Does virtue pay? You cannot prove it to the child of the bankrupt if you have no better argument than utility. Nor could

virtue be kept going any more than the church service on the basis of their immediate use.

Many of the things Christ commanded of us are sheer waste in terms of the market place. Mary's offering doubtless was not the only case wherein Jesus was criticized for allowing wasteful practices. The villagers of Nazareth had probably many words of rebuke for the widow Mary's improvident eldest Son who left his carpenter shop to go off as an itinerant teacher. The tradesmen of Capernaum might have sharply criticized the four stalwart self-supporting fishermen who threw down their nets and went with the Nazarene ex-carpenter to become what he called "fishers of men." What a visionary and unsalable work that would be! Some practical business men of Jericho were unquestionably convinced that Zacchæus had lost his head when, on the advice of a penniless traveling Teacher, he decided to give half of his goods to the poor and restore fourfold of what he had taken by false accusation. If Zacchæus had said he would give back what he had stolen by overtaxing, they might have understood him. That was justice, and it would keep him out of the clutches of the law. But to give back fourfold was a sheer waste of money. Pilate was surely amazed when Jesus, who could have saved his

life for forty or fifty more years, refused to make any defense and preferred to go to the cross for what he called the truth. From the viewpoint of the market place, the Master's life seemed one series of bad bargains. He never seemed to receive a fair return for what he gave.

Unable to tolerate the thought of Jesus as a financial failure, a recent writer has sought to portray him as a business success. He shows the Master as possessing those qualities which go in Wall Street. He erases from the historic portraits those elements which modernity discounts as weakness. Even self-sacrifice has to be justified as a paying proposition. He pictures Jesus as a commanding figure when drawn to the modern scale of commercial values against the background of Manhattan's skyline. This Nazarene embodiment of success is called "The Man Nobody Knows."

This fascinating book has many admirable features. Insofar as it induces men to think of Jesus as strong and vibrant, as buoyant and radiant, as a man of affairs and acquainted with the world as well as "a man of sorrows and acquainted with grief," it is most wholesome and refreshing. But when it tries to gauge success by the standards of New York rather than of Nazareth, when it seeks to fit

Jesus' principles to the stereotype of modern commercial methods, when it represents him as an adept in advertising himself and in selling his spiritual wares, it makes the mistake of cutting the garments of the gospel to fit the mannequin of modernity. Its best-selling popularity is an added evidence of the market-place mind.

The "unsearchable riches of Christ" can neither be found by mercantile methods nor listed in Wall Street quotations. In Christ's domain finding is by self-losing, following is by self-forgetting. "He that loseth his life for my sake shall find it." "If any man would come after me, let him deny himself, and take up his cross, and follow me." The dividends of discipleship come through self-denial, and there is no self-denial or self-sacrifice but only shrewd calculation so long as dividends are kept in view. Selling religion is a vulgar misnomer.

The "mysteries of God" are not revealed to the man of market-place mind, the man of utilitarian motives. Literature has given no more vivid expression of this truth than in the book of Job. The poem begins on the level of the counter and the stock-ticker. "Doth Job fear God for nought?" Religion is worth while because it means health, happiness, repu-

tation, wealth; the relation between man and God is a matter of give and take; the sufferings of the patriarch are interpreted as the divine punishment for his having withheld something due to God. Pay up, make restitution, and regain the benefits of the religious insurance policy—that is the argument of Job's three friends. But a voice out of the whirlwind drives the debate from the ground of utility. The closing words of the divine speaker reveal no mere utilitarian purpose on God's part:

"To cause it to rain on a land where no man is;
On the wilderness, wherein there is no man."

The mind of Job is lifted to a new level above that of selfish calculation and he voices the attitude of true religion, "Though he slay me, yet will I trust in him,"[1] and on this higher ground of religious faith above the market place, the dimming clouds of doubt dissolve, the "mysteries of God" break through, and in a burst of mystic insight Job exclaims,

"I had heard of thee by the hearing of the ear;
But now mine eye seeth thee."

[1] Authorized Version.

CHAPTER IV

SOME FUNDAMENTALISTS OF SCIENCE

THAT science and religion can work together in harmony is an axiom among progressive thinkers. It would be unwarranted optimism, however, to say that we have at present approximated that working agreement. In some minds science and religion have, like the leopard and the kid of Isaiah, merely lain down together. Theirs is the peace of repose. In others the cessation of hostilities between the two has been brought about by ecclesiastical expediency and mental compromise. The heavier guns of pulpit controversy have grown silent and theological factions within denominations have signed an armistice. Theirs is the patched-up Versailles-like peace of secretarial and episcopal diplomacy. We are, of course, profoundly grateful to see that "like a mighty army moves the Church of God" off its recent battlefield so littered with lost tempers, credal armor, and lifeless dogmas. But the future alliance of religion and science will be best insured if we take frank notice of certain

sinister elements which remain in the situation.

On the side of religion there are yet those Paul Reveres of the church, sincere ecclesiastical patriots, who go clattering through the countryside warning the householders of the faith against the invasion of a hostile science. They are earnest and honest. But their trouble is that they have seen their signals in the dark. They have heard only the echoes of the laboratory. They have mistaken the exploding of superstition for the bombardment of religion. They see the ravages of certain camp-followers of science and they think the whole army of scientists is destructive. What they need is a daylight close-up view of science. Of these alarmists so much has been written that it is needless to add more.

Another group of irreconcilables in the church are the pulpit prize-fighters who know that thousands of the populace will come to see a man knocked out by a fistic champion while only a few studious ones will come around the next day to the clinic to see him put together again. These enterprising preachers, therefore, are inclined to feature their pulpits as prize-fight arenas rather than soul clinics. They are not so greatly concerned over the ultimate outcome of the contest between science

and religion as over the immediate gate receipts. We may expect such persons to keep up the noise of doctrinal controversy, but intelligent people will not be deceived thereby.

The impression, however, seems to be abroad among liberal thinkers that the hindrances to a working agreement between the religionists and the scientists are all on the side of the former. Such is by no means the case.

The word "science," like "liberty," "religion," "patriotism" and other full, rich words of our race, has been a label used for many an adulterated product. O Science, how many errors have been swallowed in thy name! Hear this charge, made not by an irate purchaser who thinks he has been poisoned but by a most distinguished dispenser of scientific information, Robert Andrews Millikan, a recent winner of the Nobel Prize in physics: "Science is just as often misrepresented as is religion by men of little vision, of no appreciation of its limitations, and of imperfect comprehension of the real rôle which it plays in human life—by men who lose sight of all spiritual values and therefore exert an influence upon youth which is unsettling, irreligious, and sometimes immoral."[1]

[1] Robert A. Millikan, *Science and Life*, p. 42. Copyright by The Pilgrim Press. Used by permission.

The obstacle for religion lies not in the findings of science but in the Fundamentalists of Science. In coining this expression, "Fundamentalists of Science," I wish to cast no reflection upon the gold of orthodoxy in religion or in science, but upon the alloy of arrogance, provincialism, and intolerance which has been minted into the word "fundamentalist." These same unfortunate elements are to be found in scientific circles as in religious.

The arrogance of scientists is often apparent. "The acquisition of certain truths has created in the mind of the scientist a distinct feeling of assurance and competency. To this standard henceforward he refers every intellectual activity; and consequently he regards as vain and illegitimate those inquiries which do not conform to it."[2] Those cocksure militant dogmatists of science who denounce as scientific heresy—that is, as superstition—everything that does not submit to laboratory tests, are as inimical to truth-seeking as the militant defenders of creed in religion who attack every advance of learning. The humility of science ought to be its pride, and any other form of pride goeth before a fall.

[2] Emile Boutroux, *Science and Religion in Contemporary Philosophy.* Translated by Jonathan Nield, p. 256. Duckworth & Co., 1909, London. Reprinted by permission of The Macmillan Company.

Provincialism is an even more common ailment of scientists. Intensive cultivation is the method of development and discovery in science as elsewhere. The truck farmer on his small acreage often produces more marketable values than the ranchman with his rolling section. Agriculturists are coming more and more to see and practice this principle. Likewise, scholarship is tending more toward the truck-farming method. The fields of knowledge are becoming finely fenced off into departments which are further minutely subdivided so as to provide separate standing room for professorial chairs. The landscape of learning thus looks like the outskirts of a city with its garden plots. He who would harvest a doctor of philosophy degree—which is scholarship's most marketable product—must confine his cultivation to a field so microscopic that previous tillers of academic soil have either never discovered it or never thought it fruitful enough to be worthy of their labors. This intensive cultivation produces specialists, and only specialists are recognized in scientific circles. It is properly so.

The professor of physics does not feel competent to pose as critic in the field of biology and would not be heeded if he did. The specialist in Greek literature does not discuss au-

thoritatively the latest theories of relativity. But how often do teachers of science hesitate to present their views on religion because they feel themselves incompetent to pass judgment? They may keep silent on account of indifference, but not of unfitness. The professor of chemistry drops a few grains of dogmatic wisdom about the impossibility of a personal God into the minds of his college youth who receive his words as authoritative and the result is an explosion which shatters the faith of many. A wizard of electricity like Edison connects his charge of information to the current of belief in immortality and the light of hope is dimmed for multitudes who accept without discrimination the word of a great scientist as inspired in every realm. A noble servant of society, Burbank, applies the tests of the hothouse to the life of the soul and leaves a frosty doubt that nips the fruit of the spirit for multitudes. Would that scientists could see that when they leave their specialties and attempt to speak dogmatically on the problems of religion, they are as truly unscientific as the specialist in automobiles who set out in a peace ship to manufacture the amity of Europe by the methods of Detroit efficiency.

The scientist would doubtless reply that religion is not a science, does not require special-

ization, and hence does not render the judgments of nonprofessors invalid. True, religion is not a science. Its function and temper are different. But one of the most sinister aspects of our modern life is that we have such a high regard for the accuracy of the sciences and such a low estimate of the precision of religious data and findings. Many think that when they turn to religious phenomena and spiritual laws they are entering the realm of spongy elastic guesswork where one man's opinion is as good as another's. Some, like Comte in the last century and Croce in the present, make out a case for treating religion as an immature philosophy and predict its total disappearance. We must recover a respect for the accuracy of the laws by which the spirits of men move. We must recognize that there are specialists in the spiritual realm as elsewhere, that thought and practice in the domains of beauty, truth, and goodness give an authority just as laboratory research qualifies the chemist or digging among the roots of words qualifies the linguist. If science would give as fair test to religion as to its own departments, there would be far more mutual respect.

Another unfortunate view of some scientists is that enthusiastic interest in religion dis-

qualifies the investigator of it. While students of other subjects are approved for regarding their facts as certain and important, interest in religion is frequently, forthwith and without further discrimination labeled as sentimentality or prejudice. He who would investigate the validity of religious phenomena must first vaccinate himself to acquire immunity. He injects just enough of the germs of religion into himself to create a distaste. And thus immunized he invades the infected areas of church and sacrament, of creed and worship to dissect the superstitions and to disillusion the readers of his books and the students in his classrooms. When the scientist's enthusiasm for his research amounts to a passion, why should enthusiasm in the prosecution of religious studies be frowned upon as an impediment to truth?

The fundamentalists of science are not sufficiently fair in their attitude toward religion to give it the true laboratory tests. Immersed in their own specialties, they ignore the importance of religious phenomena; enamored with their own methods, they deny the validity of other approaches to truth. They refuse to enter patiently into the inner secrets of religious experience. They form their judgments of the church on the basis of its extra-curriculum

manifestations—a practice just as unfair as that of judging college chemistry by the conduct of the athletic teams and the glee clubs.

The last "inside information" which many "scientific" critics of the church have received was that gleaned as children in some reactionary rural meetinghouse where consecrated ignorance was dispensed in pulpit and Sunday school. Since that time they have been ecclesiastically asleep—religious Rip Van Winkles. They do not know what is being taught in the progressive churches at the present time. It is as unjust to discredit religion because of the crudities of twenty years ago as it is to disparage science because of the discarded theories of the nineteenth century.

Toward these Rip Van Winkles of Religion, these Fundamentalists of Science, the "stewards of the mysteries of God" must take an attitude of patient tolerance marked by aggressive enlightenment. Narrow-mindedness in any realm is not to be remedied by the sledgehammer method. Cracking skulls is not the way of opening minds. We must show a respect for the scientific temper to which truth is so heavily indebted. We must manifest an appreciation of the service of science to religion in cutting out the cancerous growths of myth, superstition, and magic. As teachers of

religion we must win the respect of the students of science by accuracy and candor. On the side of religion we must exert ourselves to keep open the door between the workroom of the scientist and the thought-room of the churchman. If, despite all this, there still remain those in scientific circles who refuse to cross the threshold to give fair and serious attention to the things of the Spirit, we must then cease to be troubled by their criticism and skepticism and allow the world to see that their cocksureness is the dogmatic certainty of Fundamentalism and their doubts are the sleepy-eyed disbelief of Rip-Van-Winkleism.

CHAPTER V

MAN'S GIANT SHADOW

In a conversation with Cardinal Manning, the great single-tax exponent Henry George is reported to have said that he came to love God through his attachment to his fellow men. The cardinal replied that his love for God led to his love for men. Religious experience has taken both these trends. Some start thinking at the Godward end and find their minds pointed toward men. Others begin with the human interests and find something there

> "that leaps life's narrow bars
> To claim its birthright with the hosts of heaven."

Interest in God, however, has not always resulted in arousing a regard for men. Theology has often been unsocial, even inhuman. On the other hand, interest in men has by no means always turned thought Godward.

The last six or seven decades in our Western world have seen the interest in humanity becoming engrossed in itself to the point of diverting interest from divinity. The human emphasis has distracted the minds of men from seeking the "mysteries of God."

The recent humanitarian trend is due to several causes. Within the last hundred years society has undergone an industrial revolution. A crop of mechanical inventions, springing almost simultaneously from the soil of human ingenuity, increased man's productivity a myriadfold. The romance of the last century's industrial and commercial progress thrills every thinker. Man's inventive power has proven an Aladdin's lamp with which he can alter his environment in fairylike fashion. In the light of such startling achievements, who will set limits to what man with his own resources can do? With such elastic frontiers to our human efforts, why stand gazing for signs of the superhuman?

Society, of course, is not in the calm of satisfaction. It has been heaving with a yeasty feeling of restlessness. Men are impatient for a better state. Like the pioneers listed in the Hebrew Hall of Fame, "they desire a better country, that is, an heavenly"; but they feel that this heavenly country can be attained by human means. Men can irrigate the desert and cause it to blossom like a garden; they can tear down the foul tenements and make the city a habitation of wholesomeness; men can drain the swamps and kill the germs of disease. And then the drained swamps, the re-

built cities and watered deserts react to tone up the bodies and spirits of men. This increased control of environment which man has learned to exercise has given him a confidence in his power of self-improvement and a decreased sense of dependence upon divine aid. The dazzling marvels of man's achievement have dimmed his eyes to the "mysteries of God."

This amazingly swift current of economic progress has had its eddies and backwash. The perfection of machines dislocated older industrial groupings. Misery and poverty, the ills of urban crowding, unemployment, changing standards of life—these and other conditions created urgent human problems. The study of man became imperative. Public attention was focused on the provision for his welfare. Thus arose a new concern for the humane sciences. Sociology, industrial economics, political science, and their kind came under the spotlight. The social passion became with many a substitute for religious experience. Many socially-minded persons came to think that the church was too heavily loaded with its creeds, theologies, sacraments, and worship to leave the paved road of conventional living and cut across the fields in pioneering fashion to meet the new social conditions. Hence some impa-

tient crusaders of the social gospel discarded the ecclesiastical impedimenta which bore the label of divinity. God or no God, they would serve men. Heaven or no heaven, they would see justice done on this earth.

In general, the church caught this humanistic spirit. It became impatient with theological battles in the clouds. It wanted social settlements on the streets. It shifted the searchlight of inquiry from the nature of God to the nature of society. The pulpit talked less about heaven and hell and more about hellish tenements and devilish landlords, less about sin and salvation and more about crime and punishment, less about the Holy Spirit and conversion and more about heredity and environment. The theological seminaries made large place in their curricula for such studies as anthropology and sociology. The theological schools situated in large cities attracted increased students at the expense of institutions located elsewhere because the former provided the city social laboratory.

An ecclesiastical survey of the last half century would refute the charge that the church has pursued its theological and devotional activities to the neglect of its social duties. Churches have frequently failed to function in truly social fashion. The cause has not been

an overemphasis on theology so much as the anti-social human interests of pulpit and pew. So marked has been the humanistic note within and without the Western church between the years 1860 and 1920 that the miseries of men have received attention at the expense of the "mysteries of God."

This focusing of church thought and energy on human objectives has been attended by gains and losses. Noble and effective expression has been given to the social aspects of religion. The house of God has pictured itself to the public as the home of man. It has cultivated an intimacy with the man of the street. It has tried to dissipate that air of aloofness which lingered about the austerely dim, funereally quiet, stiffly prim front parlors of the soul that our fathers opened twice each week for the formal visit with God. The seven-day-a-week church is the appellation which most parish centers proudly seek to apply to themselves. The scope of service has been enlarged, the variety of ministry has been extended, the whole community has been considered in its multiform needs. The church has proved its right to be called a social agency. The manner in which national causes bid for church support during the World War was renewed evidence of its vitality as a social agency.

From the pews of the church have come and are coming the pioneers who go out to push further the frontiers of the Kingdom enterprise into the uncharted areas of social living, such as industrial adjustment and international relations. The modern church has been made truly humanitarian.

The pulpit has been an eloquent exponent of the essential truth, "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." The preachers of the last few decades have insistently emphasized the social implications of the gospel. The addresses of Amos have been a favorite homiletic armory from which impetuous young pulpiteers have taken their weapons for attacking the ills of their day. Ministers have been gallant captains of their parishes marshaling their members into effective formation for moving against the entrenched ills of society. By them city governments have been overturned, vice conditions cleansed, industrial injustice opened to inquiry, the public conscience aroused to action on countless issues. The modern minister is seldom regarded as a cloistered saint or an other-worldly parson. He keeps his feet on the ground. He mingles with men. He is a man of affairs. He has a badge of membership in the Rotary Club and the

Chamber of Commerce. So valuable has he proven himself to society that the sage of Wellesley Hills, Mr. Roger Babson, in his salesmanship talks on religion, asserts that the preacher is a stronger safeguard of business stability than bank vaults and credit systems. The clergy of to-day have demonstrated that they are conscientious stewards of human values.

But has this stewardship of human values lessened their effectiveness as "stewards of the mysteries of God"? Observations force that admission. As crusading captain of his parish and liaison officer between church and community organizations many a minister becomes so busy with humanitarian interests that he forgets the injunction of divinity, "Be still and know that I am God." As business manager of his society he becomes so practical, so sensible, so matter-of-fact, that he ceases to figure on the supersensuous.

The hard-driven pastor sees the justification of Dr. George A. Gordon's charge that "an indescribable pettiness, a mean kind of retail trade has taken possession of the preachers; they have substituted the mill-round for the sun-path." Their minds and their message become so heavily freighted with practical concerns and social duties that they cannot take

off from the ground of mere ethics; they cannot "mount up with wings as eagles" with the buoyancy of those "who wait upon the Lord."

The element of mystery fades out of their preaching. They stress the likeness of God to man. They shorten the gap between man and God by proclaiming the divinity of the former and the humanity of the latter. This tends to lessen the feeling of need for divine atonement, since with the narrowing chasm between God and man the latter feels almost able to bridge it by his own strength. The idea of salvation loses that air of mystery which Jesus left in the mind of Nicodemus at the time of that unforgettable night interview on the new birth. Salvation is simplified into a combination of intelligence, effort, and adjustment. Some preachers, in frenzied effort to catch the surface thinking, movie-minded public, have emptied their sermons of all theological content, because that ingredient is commonly regarded as too heavy. They try to make their church services "bright, breezy, and brotherly" by delivering entertaining little homilies which fan the emotions but do not feed the minds. Too much of our modern preaching tends to make religion comfortably at home with men in the little circle of their understandable interest instead of pushing them out to the fron-

tiers of human experience, where they begin to find the "mysteries of God" and feel the activity of "Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

The result, or perhaps in part the cause, of overemphasized humanism in the pulpit is that religion has become comfortably domesticated in many a pew. There is a "fashionable delusion which makes Christianity the religion of social amiability, democratic ideals, and 'practical common sense.'" The church member is not conscious of any unique divinely given line of difference which separates him from those outside. He is not a man "unspotted from the world," but, rather, a man of the world, softened by Christian emotions. Religion provides certain desirable accessories for his life, but not the motor power. There is no life-and-death urgency about it. The sense of sin is not poignant because the old vivid personal relationships fade in the mind of the man who thinks in terms of universal spirit, natural law, and divine energy. God becomes merely "man's giant shadow hailed divine." The Holy Spirit, divine grace, the communion of saints are among those pious expressions coined by earlier generations and long carried about in the pockets of prayer-meeting vocabu-

laries, but now so worn and indistinguishable that they no longer pass current in ordinary intelligible speech.

The time has come for the verbal coins of the older theological preaching to be restamped in the mint of modern experience; for the earth-hugging ethical discourses of our pulpits to rise to the level of expository interpretive religious preaching; for the self-sufficient, because self-contained, laity to forge out toward the frontiers of faith where they will humbly sense how vast is the area of life beyond their control. Without mortgaging one of the social values gained by humanism, we must safeguard these humanitarian gains by a better stewardship of the "mysteries of God." And only by such stewardship do we become the best servants of society. "When religion has thus acquired a clear-sighted and thorough *contemptus mundi,* religion begins to be potent within this same world of facts: it was within the scope of the stoic to become impregnable, but the religious spirit finds itself more than impregnable—irresistible."[1]

The progressive spirits of healthy men are not content with a stoical humanism which can fortify them in the midst of things as they

[1] William E. Hocking, *The Meaning of God in Human Experience,* p. 518. Yale University Press, New Haven.

are. They would ever be going on toward things as they ought to be. They therefore desire a divine potency which gives irresistibility in that advance. That social service can be generated and sustained on the purely human level is a "humanitarian hoax." Men in the mass viewed from the low world's level stand do not arouse love. It requires the spotlight of divine interest to reveal the lovable features of human beings and to bring into relief the fraternal spirit on our social stage.

PART II

SOME AREAS TO BE CULTIVATED

"Religion is the appreciation of life's meaning as a whole. It does for the bare facts of the world what the poet's vision does for the ether waves of the sunset or a mother's love for the Bertillon measurements of a boy. It clothes them with radiant meanings. It perceives in them eternal worth and significance. It lifts the ponderous world to its ear as we lift a sea-shell, and hears mysterious messages of hope and peace. It is evaluation in its most exalted and comprehensive exercise. At any rate, when the laboratory has answered its last question and all other sciences have added their results to the pile, the real mystery of life has not yet been even touched."[1]

[1] Harry Emerson Fosdick, *Adventurous Religion*, p. 175. Reprinted with permission of Harper & Brothers, publishers, New York.

CHAPTER VI

VALUES BEYOND THE SENSES

Our five senses bring to us but a small fraction of the values available in life. We know that the naked eye can count only two thousand to four thousand stars on a clear night, while the sensitive photographic plate records them in millions. We lift up our windows in the quiet countryside and we say it is the "dead of night." Yet in that which seems to us unbroken silence the beasts of the field hear their signals. Our unaided eye and taste may declare to be pure water that which contains deadly germs. Human beings are less well equipped than certain brute creatures in native sensory organs.

Man, however, has supplemented his physical senses with the most acute receiving instruments. With the telescope he adds a realm of existence which makes dizzy the imagination. With the microscope he multiplies the known number of man's fellow creatures beyond all dreams. And then with his scientific theories he projects the vision beyond the range of his physical perception into the region of mole-

cules, atoms, and electrons. Thus man has pushed back the horizon of his mental landscape so that he dwells in an immeasurably more extensive and more populous universe than did his ancestors of even a century gone.

But beyond the reach of our scientifically supplemented senses is still a vast world of values. There are two pathetic passages in Thomas Hardy's poems wherein he comes within sight of this supersensible realm. In one, he is listening to a thrush singing and he wonders if there be a message of joy which it has heard but which has escaped him to whom the world looks so gray and bleak and shivery. In the other experience he is worshiping with a Christian congregation, but, unable to see what they see or feel what they feel, he finds himself an unwilling alien. Instruments may be able to make the ears of a Hardy as sensitive to sound as those of a thrush, but no mechanism can convey to him the secret of the bird's joy or of the congregation's emotion. That is a realm of value beyond the reach of physical senses, aided or unaided.

Is this beyond-the-body region a real world? In our day the vast majority of active biological workers are mechanists, although there are some distinguished names to be found in the minority lists of neo-vitalists. Among psy-

chologists the word "behaviorism" is becoming ever more common. Knowing these trends, many who hear only the echoes of science are prone to think that the explanations of life are being reduced to the common denominator of matter. One of the current misunderstandings of the street is that the material world as presented to us by our physical senses is more real than that which is beyond our senses.

But the first-hand findings within the laboratory are not half so hostile to a spiritual conception of life as the popular interpretations of them would imply. The mechanistic theory is commonly spoken of as anti-spiritual. And so it would be were it not for the fact that its sanest spokesmen clearly recognize its limitations. They see that they cannot possibly extend the sway of physics and chemistry over mind. As one of them puts it, to explain mental processes in physico-chemical terms "would amount to explaining something by an instrument itself the product of the thing explained. . . . The creature would thus sit in judgment upon the creator, and the substance would be interpreted in the language of the shadow."[2]

Biological science brings no report of the

[2] Joseph Needham, *Science, Religion, and Reality*, pp. 249, 250. Reprinted by permission of The Macmillan Company, New York.

material having driven the spiritual from the field in the battle of the laboratory; in fact, the attempt to explain life materialistically is regarded as a failure by most respectable minds. An American professor of biology said recently in private conversation that he was never so convinced of the spirituality of the universe as when he tried to explain matter. The old line fences between matter and spirit have been increasingly broken down and if the encroaching has not yet been from the spiritual side, at least the way is more widely open. When men come to think of matter as energy in motion they can understand the point of a certain popular scientist's recent remark that "if we could put a big man into a press and squeeze all the vacant space out of him, he would shrink to a pinhead size." Such considerations prepare us to give an affirmative answer to the Nazarene's question of nineteen centuries ago, "Is not the life more than meat?"

Let Joseph Needham, fellow of Cambridge and exponent of the mechanistic theory, make reply to the Master's question: "Life in all its forms is the phenomenal disturbance created in the world of matter and energy when mind comes into it."[3] This technical definition

[3] *Ibid.*, p. 251.

points, as did Jesus, to a source of mind beyond physical phenomena. Thus the dictum of the scientist stops where the definition of Jesus began, that life is "more than meat." The spirit of man is still one of the "mysteries of God." And it is this "more-than-meat" segment of life which is the special concern of the "stewards of the mysteries." The reality of that realm is not disproven by science; neither can its values be demonstrated by science. This is the region of insight rather than of sight.

Coventry Patmore, calling from out this superphysical area of experience, thus taunts the sense-bound minds with their limited knowledge: "Leave your deep and absurd trust in the senses, with their language of dot and dash, which may possibly report fact but can never communicate personality. If Philosophy has taught you anything, she has surely taught you the length of her tether, and the impossibility of attaining to the doubtless admirable grazing land which lies beyond it. . . . You will find it impossible to prove that the world, as seen by the mystics, 'unimaginable, formless, dark, with excess of bright,' is less real than that which is expounded by the youngest and most promising demonstrator of the psycho-chemical universe. . . . Examine

us as much as you like—our machinery, our veracity, our results. We cannot promise that you will see what we have seen, for here each man must adventure for himself; but we defy you to stigmatize our experiences as impossible or invalid. . . . What the world, which truly knows nothing, calls 'mysticism' is the science of ultimates, the science of self-evident Reality, which cannot be 'reasoned about' because it is the object of pure reason or perception."[4]

Scientific study leaves us in possession of the truth that there is a reality beyond the senses. It is one thing, however, to possess a truth; it is another to be possessed by it. It is one thing to have ideas of the supersensible; it is another to be in conscious working relationship with it. That there are vast areas of beauty and truth beyond the limits of our physical reach is an assertion common to the point of triteness. That certain mystical minds have a power of vision that penetrates into the land which "eye hath not seen and ear hath not heard" is also admitted. Their experiences are recorded and studied. Writings about them are on the increase. But the knowledge

[4] *The Rod, the Root, and the Flower.* Aurea Dicta CXXVIII. Quoted in C. M. Addison, *The Theory and Practice of Mysticism*, pp. 36, 37. Copyright by Dutton & Company, 1918, New York.

of these facts does not necessarily give the buoyancy to our living which can counteract the gravity of the material. To translate this knowledge into actual experience, to put people into vital appropriation of supersensuous values, to help them to "possess their possessions" is the challenging task of the "stewards of the mysteries of God."

The appreciation of beyond-the-body values will not be attained by trying to discount sense enjoyments. That was the method of Buddha. He sums up at his death his secret victory over the material thus: "Delivered from the narrow bonds of sense, I go to a place of never-ending rest. Lo! I leave these things—earth, air, fire and water—to rest secure where neither birth nor death may come. Oh, why should I be sorrowful! I have kept till now this sickly, crumbling body, but now I have come to the great resting place, all springs of sorrow now forever stopped."[5]

Quite in contrast to this negation of sense was the attitude of Christ. He too could say on the eve of his death, "Be of good cheer; I have overcome the world." But his was the triumph of athleticism rather than of asceticism. Jesus, the virile vigorous man of the

[5] Quoted by Oscar Kuhns, *The Peaceful Life*, p. 21. The Abingdon Press, New York.

out-of-doors, the joyous table companion and wedding guest, came that men "may have life, and may have it abundantly." Jesus did not deny the body its place in the make-up of life. The Master Teacher saw what the schools of to-day see, that the body can best be kept from intruding upon the mind by proper exercise and attention. It would be unchristlike, as well as foolish and futile, to attempt a return to the monastic condemnation of the physical. Such experiments are being made in somewhat increasing numbers as a protest against modern materialism and sensuous indulgence. But they will have little popular effect. If our athletic age is to attain unto an experience of the values beyond the senses, it must be by a health mysticism.

It is not enough to counsel our contemporary materialistic society against laying up "treasures upon the earth, where moth and rust consume, and where thieves break through and steal." When a person is wedded to another the criticism of that other by a third person is likely to cement the union more firmly. The disparaging remarks regarding her husband which a wife overhears at a tea party do not dispel her love for him. They are more likely to break up the tea party. Our generation is wedded to material things. The

mere denouncing of the material so frequently heard in pulpits does little to weaken that union. It frequently serves only to lessen the attendance upon preaching and to increase the number who go to hear the more pleasing news of Christian Science, New Thought, Applied Psychology and kindred cults which tell them how to increase their holdings of this earth's offerings. The "stewards of the mysteries of God" should learn from the stewards of business the lesson that the way to increase customers is not by denouncing competitors but by improving service. "The children of light" should be as wise as "the sons of this world are for their own generation." Their message should therefore be a positive, enthusiastic advertising of the beauty, truth, and goodness which lie beyond the sensory realm.

Yet while it is ineffective to disparage the material aspects of life, it is essential to recognize that "no servant can serve two masters" at the same time. Those who would appropriate the values beyond the sense must understand that they cannot be materialistic and mystical in the same mood. As the author of the *Theologia Germanica* wisely says: "The created soul of man hath also two eyes; the one has the power of seeing into eternity, the other of seeing into time and the creatures, of

perceiving how they differ from each other, of giving life and needful things to the body and ordering it and governing it for the best. But these two eyes of the soul cannot both perform their work at once."

Attention to the unseen must alternate with attention to the seen. The followers of Christ are not to be taken "out of the world," but they must learn how to detach themselves from it at times. They must live on the streets of men "where cross the crowded ways of life," yet, as that great servant of humanity, Walter Rauschenbusch, could say, so must each healthy Christian be able to say: "In the castle of my soul is a little postern gate, whereat, when I enter, I am in the presence of God."

We must be trained in the use of the postern gate as well as of the street door. We must be athletic of body in building up the outward man; we must also be athletic of soul in building up the inward man. A little practice begins to reveal the superior satisfactions of this second exercise, for the outer man is a running-down system; the inner man is a running-up system. For a period our physical activities seem to store up bodily vigor, but sooner or later we cross the watershed of life and then our vitality begins to flow the other way. A father's powers of love, however, do not grow

feebler, but stronger when his limbs become infirm. The capacity for love is enlarged by exercise and there is no point of inevitable decline. The enjoyment of a piece of music increases our ability to appreciate other harmonies. The conquest of one temptation strengthens us for our struggle with the next. In the life of the spirit all our gains are capitalized and interest is compounded. There is a gathering momentum in the moral and spiritual realm. We go on "from victory unto victory." We "taste and see that the Lord is good"; by tasting we acquire an appetite for godly things, and the more we partake the more our enjoyment grows.

Thus do we "lay up treasures in heaven" beyond the senses. By this continued exercise we gain a consciousness of the growing deposit in the bank of God. We begin to feel wealthy of soul. One has more and more frequent intimations of

> "a grace of being, finer than himself, that beckons and is gone."

In us is begotten the awareness that "though our outward man perish yet the inward man is renewed day by day." And out of this comes the confidence that "if the earthly house of our tabernacle be dissolved, we have a building

from God, a house not made with hands, eternal in the heavens."

The values beyond the senses are too vast for any inventory. This glimpse is given only in the hope that it will stimulate search by the "stewards of the mysteries."

CHAPTER VII

VALUES BEYOND REASON

RELIGION is not within reason. Healthy religion cannot be without reason. It is common to speak of the opposition between instinct and reason, between the heart and the head, between feeling and intellect. These should be thought of not as opposed but as distinctive, and none of them should be disparaged.

Reason has been the faithful and valuable servant of religion. It is "the critic which saves belief from credulity and purifies philosophy from myth."[1] Reason is the harmonizing force which brings the hasty intuitions of man into line with his other beliefs. It is the controlling force which keeps the unballasted emotions of men from being capsized in the surgings of sentiment. It was reason that filled the primitive idea of God with ethical content until the tribal deity Jehovah became the "Holy One of Israel." Reason raised man's attitude toward God from spell to prayer, from magic to worship. It "tried the

[1] James T. Shotwell, *The Religious Revolution of Today*, p. 142. Reprinted by permission of Houghton Mifflin Company, Boston.

spirits" that have appeared in the church, sifting the true from the false. "This intellectual abstractive element is, if neither minimized in the life of the soul, nor allowed to be its sole element or its last, a sobering, purifying, mortifying, vivifying bath and fire."[2]

In the eighteenth century reason was exalted to primacy. Then, under the influence of the romantic movement, the emphasis on reason gave way to a stressing of intuition and instinct. Bergson and his followers have raised instinct, under the name of intuition, to the position of almost the sole arbiter of metaphysical truth. Thus in some philosophical circles to-day it is the fashion to decry reason. In the words of Professor Aliotta, "The ruined shrines of the goddess of reason are invaded by the rebel forces of feeling, will, imagination, and every obscure and primitive instinct."

In religious circles also we have several manifestations of the underrating of reason. We have the vogue of an obscurantist psychology, called by some the "new psychology" and by others the "slums of psychology,"

[2] Baron Friedrich Von Hügel, *The Mystical Elements of Religion as Studied in Saint Catherine of Genoa and Her Friends*, i, p. 77. 2 vols. E. P. Dutton & Company, publishers, New York.

which traces all the major motive forces of life to a shadowy kennel in the basement of the self, the subconscious. Such popular movements as Christian Science, New Thought, Theosophy, and kindred cults make of the mind what a New York publisher tried to make of his house—"a tower of silence." Obsessed with a desire for silence, this gentleman built a house with three thicknesses of walls and duplicate doors, seeking thereby to shut out every noise of the great metropolis. The followers of these cults similarly wall off their minds from the world of observable comparable phenomena, a world so noisy with the facts of sin, need, and suffering. "Going into the silence" they indulge in the delights of wishful thinking, using only such data as come in through the skylight. They transform their minds into a photographer's studio wherein by artificial lighting they take their sunny pictures regardless of the weather outside. Instead of "morality tinged with emotion" their religion is mystery tinged with emotion. The tendency toward increased ceremonialism in certain ritualistic churches represents the substitution of spectacle and sensation for rational thought. Its appeal to the masses is marked, nor is this surprising; for, as has been said in an earlier chapter,

when the mind is adjusted to the thought-saving devices of the pictorial newspaper and the cinema for six days a week, it is far easier to catch and hold it with a spectacular ceremony than with a logical sermon.

Another very common manifestation of the disparagement of reason is the timid extreme conservatism of to-day which blindfolds itself and turns its face toward the cozy corner of traditional tenets, lest it discover some new disconcerting truths which might disturb its static security. The extreme Fundamentalists are really rationalists in their method. They reduce religion to theological formulæ. They make intellectual belief the test and essence of religious faith. But while they thus seem to exalt reason, they keep it so fettered that it functions very little. Reason has about the same power in some Fundamentalist groups that the king has in England. The real directing force is their parliament of traditions. They reason within the limits of doctrinal safety.

Still another form of this tendency to discount reason is found all too frequently within the evangelical Protestant churches. One of the common expressions on the lips of those who wish to pose as exponents of tolerance is, "It does not matter what you believe, so long

as you do what is right." Many quote Pope's lines:

> "For modes of faith let graceless zealots fight;
> His can't be wrong whose life is in the right."

While this seems on the surface to have the breadth of charity, it is in reality only the shallowness of thoughtlessness. This attitude is merely a kind of armor which tender minds carry about to protect themselves from being struck with a new idea. It does matter what one thinks, for thought determines conduct. Chesterton puts this truth in paradoxical form when he says, "It is more important for a landlady to know about her lodger's philosophy of life than about his bank book." An honest poor man is a better risk than a rogue with well-filled wallet.

There are also those preachers who empty their pulpit messages of all solid thought in order to catch the popular ear. They seek to lure the masses by circus methods. Ordained Barnums may have a temporary numerical success, but they do not command the intellectual respect of the community nor educate their fellow men in righteousness. The public mind, judged by its popular tastes, may have "become such as have need of milk and not of solid food," but even a spiritual milk diet

is rich in calories of thought. The Master Preacher of Nazareth proclaimed a simple gospel but not a sensational or superficial one.

When reason is underrated as in the above circles, religion becomes unhealthy, and even unchristian, for Christ gave the intellect its Magna Charta when he said, "Ye shall know the truth, and the truth shall make you free." In the apt phrasing of Macarius, "the human mind is the throne of the Godhead." To turn one's back on reason is not the way toward mystical insight but toward superstition. There must be a religion of the head as well as of the heart.

Nevertheless, while we recognize the service reason renders to religion, we must remember that the "servant is not greater than his lord." Religion did not have its origin in the rationalizing faculty. Reason has not been the initiator of life's great movements. It has come in to correct and direct them, but it has not furnished the creative impulse. Religion, like love or loyalty, springs from a "hidden predisposition of the human spirit." "That there are predispositions of this sort in individuals no one can deny who has given serious study to the history of religion. They are seen as propensities, 'predestining' the individual to religion, and they may grow spon-

taneously to quasi-instinctive presentiments, uneasy seeking and groping, yearning and longing, and become a religious impulsion, that only finds peace when it has become clear to itself and attained its goal."[3] Religion is born of the emotional state which includes the sense of mystery produced by a stimulus from without and the vital impulse which goes out to meet it. The nonrational base of religion may be seen in the unanalyzed "demonic dread" of the savage. That it begins and remains beyond the reach of the reasoning process is revealed in the confessions of intense self-analysts, of whom Henry Suso, the German mystic of the fourteenth century, is a masterly example. "Loving, tender Lord! My mind has from the days of my childhood sought something with an earnest thirst of longing. Lord, and what that is have I not yet perfectly apprehended. Lord, I have now for many a year been in hot pursuit of it, and never yet have I been able to succeed, for I know not aright what it is. And yet it is something that draws my heart and my soul after it, and without which I can never attain to full repose. Lord, I was fain in the earliest days of my childhood to seek it among created things,

[3] Rudolf Otto, *The Idea of the Holy*, p. 119. Oxford University Press, London.

as I saw others before me do. And the more I sought, the less I found it; and the nearer I went, the further I wandered from it. . . . Now my heart rages for it, for fain would I possess it. . . . Woe is me! . . . What is this, or how is it fashioned, that plays within me in such hidden wise?"[4]

Here we are in the presence of one of the mightiest motivating impulses of life which eludes the analyzing reach of reason. The chartable self is but a little cleared plot in the vast wilderness of experience. Out of the uncharted regions come many of the impressions which stir life most deeply. Outward into this area of the nonrationalized must ever be pushing the pioneers of the Spirit, for as the "stewards of the mysteries of God," they will find there the wealth of religion that "passeth all understanding."

Religious values transcend mere reason as a song surpasses the words it contains. Professor Rudolf Otto, who has made probably the most searching contemporary study of the roots of religious feeling, draws a suggestive analogy to this nonrational element from the realm of music: "In the state of mind induced in us by a song set to music there are feelings aroused by the verbal text, such as homesick-

[4] Quoted, *Ibid.*, p. 120.

ness, or joy, or confidence in time of danger, or hope for future good, all of which are concrete elements capable of being described in conceptual terms. But it is otherwise with the music, purely as music. It releases a blissful rejoicing in us, and we are conscious of a glimmering, billowy agitation occupying our minds, without being able to explain in concepts what it really is that moves us so deeply."[5]

The effect of this figure is heightened when we hear William James, himself not a mystic, trying to express in a similar analogy his experience of this extra-rational element in his own religious life. He admitted that his belief in God rested on the logic of his own sense of need. But he also confessed to a feeling which outran logic. "It is," he said, "very vague and impossible to describe or put into words. In this it is somewhat like another experience that I have constantly, a tune that is always singing in the back of my mind but which I can never identify or whistle or get rid of. Something like that is my feeling for God, or a Beyond. Especially at times of moral crisis it comes to me, as the sense of an unknown something backing me up. It is most indefinite, to be sure, and rather faint. And

[5] *Ibid.*, p. 49.

yet I know that if it should cease, there would be a great hush, a great void in my life."[6] It is this tune singing in the back of the mind which has been hushed in so many, even churchmen. With some the cause has been neglect, for the sensitiveness to that super-rational melody can be lost as subtly as the deftness of the pianist's touch. Common is the experience of waking up after years of godless, prayerless living to discover, Samson-like, that the mystic potency of the old days of consecration has departed. God remains to such a person as a logical necessity; he has ceased to be a personal reality.

In others the music of experience in religion has been stilled by the emphasis on intellectual creeds and theological dogma which are but the words set to it. When we think of the lilting melody in the minds of the early Christians who enjoyed the first-hand feeling of Christ, the power of God, the formal repetition of ritual in many a modern church seems in comparison like the words of the Hallelujah Chorus without the music. We must recover the music of religious experience. In doing so we need to retain the words of the score to give it intellectual content, but we must recapture

[6] Quoted by James Bissett Pratt, in *The Hibbert Journal*, October, 1911, p. 232.

that element in religion, as in music, which "leaps through language and escapes."

As the "stewards of the mysteries of God" we must keep reason, but in her proper place. We must not put a premium on ignorance by talking of the spiritual as opposed to the rational. "What we can and must transcend, if we would make any progress in divine knowledge, is not reason, but that shallow rationalism which regards the data on which we can reason as a fixed quantity, known to all, and which bases itself on a formal logic, utterly unsuited to a spiritual view of things."[7] Just as in some circles to-day, as we have seen, religion is underrating reason, so in others we see it overrationalized. In fact, the latter has been partly the reason for the former. As in the days of Greece, when one section of thought tries to find its whole expression in philosophical formulæ, another wing will turn to emotional effervescence. The Greek "mysteries" were the outlets of those deeper feelings for which the intellectualized religion of that day gave no place. Their ecstasy and eccentricity, their rites and superstitions were the natural reaction from rationalism. In our day the ugly controversies over theological niceties are

[7] W. R. Inge, *Christian Mysticism*, p. 20. Charles Scribner's Sons, New York, 1899.

tending to drive the heart-hungry people into the modern successors of the mystery cults. Even the dreams of Christian Science seem better than the disputes over dogma. The enthusiastic, though unintelligent, testimonies about health, happiness, and prosperity are more attractive to multitudes than the didactic dissertations on ethics and theology delivered in many a pulpit.

And, certainly, one of the reasons why many persons accept the obstinate obscurantism of "Fundamentalism" is the lusterless weakness of much "Modernism." It lacks the glow of enthusiasm. It is minus the dynamic of burning convictions. It has not the motive power to generate transformation of life. It does not stir the feelings that keep "singing in the back of the mind." Augustine Birrell comments on Ralph Waldo Emerson's leaving the ministry by saying that his "attitude toward it was something like a yawn." Too many religious liberals keep their minds so "open" that those organs become set in a sort of perpetual yawn. Preaching with that kind of openness is not convincing. People turn away from it to those preachers who may have less mental fuel but who have more heart draft to make it burn. And what is even more significant and sinister, many ministers let the fuse of the spirit flicker

so low that they throw down the torch of their profession and leave the pulpit.

It was one of Emerson's fellow Unitarians, William Ellery Channing, who gave this caution against extreme cool-headedness: "Men will prefer even a fanaticism which is in earnest to a pretended rationality which leaves untouched all the great springs of the soul, which never lays a quickening hand on our love and veneration, our awe and fear, our hope and joy." We still read the sermons of Channing because they were warm enough to thaw the icicled springs of our natures. We do not read the sermons of Emerson but his essays, which are beautiful, with a beauty like that of winter sunshine—brilliant but cold. So are some of our pulpit essays miscalled sermons.

We must recover those values beyond the rational, which help to generate the enthusiasm and zeal of religion. Earnestness makes men and churches magnetic. Difficulties before which cleverness fails disappear before earnestness. This zeal cannot be generated by ethical urgency, whooped up by ecclesiastical cliques, or fired by fanatical ignorance. John the Baptist said on the Jordan, "I indeed baptize you in water; . . . but he that cometh after me is mightier than I; . . . he shall bap-

tize you in the Holy Spirit and *in* fire." And so he did. He kindled the hearts of men as John could not. He made them "fervent in spirit; serving the Lord." It is more than the merely ethical or ritual cleansing by water which we need. We want the mightier baptism of that mystic spirit which warms and radiates and empowers.

This fervor of spirit is quite consonant with sound thinking. The trouble with religious fanatics and inflamed controversialists is that the fervor is not in their whole spirits but in their theological departments. Warm-hearted people are seldom fanatical. The extremists are usually persons whose hearts are cool while their heads become hot.

In his pre-Christian youth Saul of Tarsus was a fanatic of the first redness. He went about breathing out fire and slaughter. But in Paul the apostle that inflammatory intolerance was absent. Did that mean that Paul's conversion to Christianity caused a loss of religious zeal? Quite the opposite. It was a transfer of the hot spots from the periphery of his life to the center of his nature. It was a fervor of spirit replacing the inflammation of passion. The baptism "in the Holy Spirit and *in* fire," which came to him through communion with and devotion to the living Christ

imparted a glowing earnestness which pervaded his whole nature but never burst forth immoderately in any one department.

In our effort to revive the zeal of religion we would do well to note an illuminating change recorded in the New Testament. Shortly after John and his brother joined Jesus they came to a village which was cold toward our Lord. It refused him hospitality. The two brothers went to their Master and asked him to call down fire from heaven and consume the village. They wanted fire from heaven, but they wanted it on the heads of other people. Observe those same men a few months later at Pentecost. The disciples were together in another inhospitable town. They were praying for a baptism with fire—not, however, upon the heads of the hostile Jews, but in their own hearts. And the record says: "There appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them." That was the symbolic way of saying that the zeal of heaven had descended not to destroy others but as a fervency of spirit to warm their own souls. When we pray, as we must, for more of the mystic heavenly fire in our religion, let us do so not after the fashion of the "Sons of Thunder," who wanted it on the heads of those who disagreed

with them—a petition still heard in the camps of militant obscurantists—but after the manner of the sons of God at Pentecost.

The change in Paul, in John and his brother, came through their companionship with our Lord. It is Christ who has the proper synthesis of zeal and tolerance, of heart and head. It is in him and through him that we acquire the fervor of spirit consonant with the free exercise of the reason, as also it is in him and through him we find the music of religion, the "tune always singing in the back of the mind," set to words of soundest reason.

It is by his mandate that we send our rationalizing faculties out to their farthest reach, and it is because of his mystery that at reason's limit we still stand in wonder before Him "that is able to do exceeding abundantly above all that we ask or think." In the light of Christ's teaching we see that our reasoning power was given to guide us but not to limit us. It is the steering gear by which we can control our course but not the fuel supply which determines how far we can go. Reason prevents the "blind leading the blind" into the ditch of error, but it does not furnish the motive force to send men the "second mile." Reason was not the *terminus a quo* of religion; neither is it the *terminus ad quem* of religion.

As Pascal put it, "Reason's final move consists in recognizing that there are an infinity of things which go beyond her."

The pioneers of the Spirit to-day must be rational enough to recognize the services and the limitations of reason, and religious enough to push beyond, following, if even at some distance, that race of divine men who through a more excellent power and with piercing eyes acutely perceive the supernal light—"the artists, the poets, the prophets, the true seers, the happy owners of unspoiled perceptions and undimmed intuitions."

CHAPTER VIII

VALUES BEYOND SCIENCE

It is not surprising that science has been looked upon by many as the foe of religion. One cause has been the blind and militant patriotism on both sides, which has been discussed in a previous section. There are others, however, more subtle and substantial. To many of the devout, science seems an invader, penetrating territory once reserved as the domain of religion.

Scientific study has explained many so-called "mysteries of God." Countless phenomena which once were regarded as the uncanny intervention of a personal Deity are now shown to be the result of understandable natural causes. The Protestant Reformation might be said to have been started indirectly by a thunderstorm, for it is reported that Martin Luther was converted to the monastic life by his interpretation of a violent atmospheric disturbance. But we cannot count to-day on thunderstorms to start an ecclesiastical reform even indirectly. Modern minds do not look upon flashes in the sky as the ominous signs of an angry God.

As late as the days of John Wesley many of man's diseases were attributed to divine vengeance or to evil spirits. To-day when we are confronted by a case of epilepsy we do not call in the clergy to drive away the demons; we summon the surgeon to operate on the skull. When a plague of influenza breaks out among us we look for the cause in germs and not in the sins which have aroused the ire of an angry God. The chemist with his laboratory, the biologist with his findings, the physicist with his formula are clearing up many patches in the wilderness of mystery which once were the hunting ground of religion. Men are learning more and more how to control situations about which their forefathers could only pray.

As Professor Shotwell succinctly states: "The new knowledge can be expressed largely in terms of control. We are made masters of atoms and moving tides. We play upon the forces of nature as the musician upon his piano. Time and space yield to a more powerful witchery than any mythic dream. Reality shapes itself along our path; and we move with growing confidence and power. Nor does this achievement of control have to do only with the material world. It has justified itself in the realm of conduct even more. Morals for us are no longer a set of taboos recording the

irrational reactions of past millenniums; they are being taken over by the intelligence of mankind—and for the first time we are cleaning our moral slums efficiently because we know how."[1]

Scientific control is replacing religious supplication in many fields. Confident curiosity, the spirit of science, is supplanting expectant awe, the emotional attitude of religion. The modern mind questions more than it wonders. The man of scientific temper is impressed by the orderliness of the universe, by the ever new discoveries of nature's attention to detail, by the fairyland regions revealed through microscope and telescope; but with it all he does not share the feeling that made Moses take off his sandals before the burning bush because to him that place was "holy ground." The words "holy" and "sacred" are not laboratory terms of the scientist, and the man of test-tube training hesitates to use these nonverifiable expressions even at home.

The scientifically trained person may be obsessed by the idea of germs even more than the mediæval monk by the idea of evil spirits, but his attitude toward them is quite different.

---

[1] James T. Shotwell, *The Religious Revolution of To-day*, p. 155. Reprinted by permission of Houghton Mifflin Company, publishers, Boston.

He is not awed by them. When he passes through a ward of contagious disease he places a mask over his face; when the benighted monk passed through a spirit-infested wood, he perhaps carried a crucifix. The germs and the mask are science; the demons and the crucifix were superstition. The first is the attitude of mastery; the second is that of mystery.

A similar illuminative contrast might be drawn between angels and electrons. The physical eye has never seen either. The theologian's theory of angels is, of course, no more "visionary" in the true sense of the word than the physicist's theory of electrons. Both are man's metaphysical attempt to explain that which "eye saw not and ear heard not." The hackneyed question of how many angels could stand on the point of a needle is hardly more of a strain on the imagination than the assertion that the atom with its revolving electrons is almost as complex in its composition as the solar system. Yet modern man thinks in terms of electrons, not of angels. And, so thinking, he does not walk with bated breath and feathered step lest he might frighten away the unseen messengers "that hover round his head."

Ours is a much less mysterious, because a much more mastered, world than that of our

forefathers. In our sidewalk thinking we do not stand in awe of a God who may break into our ordered system of life to surprise us with some willful move; we do not go about in dread of evil spirits who dog our footsteps; nor do we count on hosts of angels encamping round about us to deliver us.

As the areas of mystery have shrunk before the advance of science, so it might be said the domain of religion has diminished. Far fewer of man's affairs are classed in religious categories in America to-day than, for instance, in the Roman city-state. Time then was measured in terms of holy-days and their corresponding taboos and sacrifices. The city walls were sacred to the gods. The hearth was the altar of the household divinities. The shedding of blood within the city confines was a sacrilege rather than a crime. All life was openly labeled with religion.

Or compare our twentieth century with the thirteenth century, when the Gothic commonwealths were at their highest. It was the era of the cathedral builders. The Gothic, a religious style of architecture, was extended to all the buildings of that period, including even barns and sheepfolds. There was scarcely any distinction between sacred and profane, because life in its totality was held to be sacred.

The private houses had pointed arches over the doors and windows, excellent glasswork, traceries, and usually a Christ or Madonna in a niche over the entrance. The upward striving note of aspiration marked all the building of the period. The church structure dominated the village or the town as a mother hen sitting among her brood. The cream of the youth was skimmed off for that highest of callings, the clerical. The labels of religion were as luminous as the theater signs on Broadway and as ever present as the commercial billboards which line our highways.

In comparison with Gothic, Roman, or savage society, ours, outwardly at least, is seemingly profane. To science must be ascribed a share of the credit or discredit for this secularization. The influence of scientific study in dispelling superstitions, in explaining mysteries, in giving man control over the understood has been a service beyond measure. If its secularizing effects have become baneful, it is not science but its misinterpretation which should be blamed. If it has left our world outwardly more "profane" than the primitive, it has at least helped to condemn what Dean Inge calls the "idle profanity which thinks it has explained an event when it has said that it is the work of God, as if

anything were not the work of God."[2] Ignorant piety which thus takes the name of God in vain is not aiding true religion. The inquisitive spirit of science does not necessarily impair the strength of religious devotion, nor does the spread of science force the retreat of religion. The present apparent hostility is merely a misunderstanding between friends. It is the function of the "stewards of the mysteries of God" to bring about a better understanding.

It will help us if we remember that science and religion are not traveling toward the same objective. They seek different ends. In the words of one of the former's most accredited spokesmen: "The purpose of science is to develop without prejudice or preconception of any kind a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind."[3] This distinction does not mean that the fields of science and religion are wholly separate. They do and must touch. The ideals of life cannot be intelligently furthered without an accurate knowl-

[2] W. R. Inge, *Science, Religion, and Reality*, p. 370. Reprinted by permission of The Macmillan Company.

[3] Robert A. Millikan, *Science and Life*, p. 51. The Pilgrim Press, Boston. Used by permission.

edge of the laws of nature. Without the criticisms of science the consciences of men might run away in a riot of morality and reform the race backward. The aspirations of men wither prematurely without a rootage in facts. Science and religion are interdependent, but not identical in scope. If this distinction were kept clear, the confused talk about their conflicts would be lessened, the disturbances of religious faith by the discoveries of science would be decreased, and a religion that is scientific would find a working relationship with a science that is religious.

Science has been amazingly successful in its field, that of amassing information about "the facts, the laws, and the processes of nature." Its analysis reveals the seemingly unbroken empire of law. There are no caprices, no whims, no spasms in nature. Winds and storms have their laws. Landslides and earthquakes, tornadoes and volcanic eruptions cannot be ticketed in advance, but afterward we discover that they did not happen by chance. Germs under the microscope are seen to move with the orderliness of armies. There is order in the occurrence of seeming disorder. We see the dance of millions of dust particles in the air of a shaded room traversed by a beam of light. We cannot chart the course of the tiny

flecks, but there is nothing haphazard about their movement. Their motions are determined by air currents and diversities of temperature. Wherever we look, from the quivering ions in the drop of liquid under the microscope to the revolving constellations of the Milky Way, we discover law and order.

Mind as well as matter is found to have its laws. The success of science in charting the mental realm has not been so unquestioned as in mapping the material field. The "exact sciences," such as chemistry and biology, have taken delight in puncturing the inflated claims to finality made by sociology, psychology, and their sister disciplines of the "weaker sex." Nevertheless, these latter studies are by no means chaotic. They have codified many laws by which the minds of men work.

And yet, despite the progress of science in charting the areas of experience, there are many regions of life which have not yet been mapped. The incompleteness of science will be admitted by no one so quickly as by the true disciple of it. A graduate student at Harvard was describing recently to the writer his still unperfected experiments to learn the function of two little organs in the nose. It is not known whether they are involved in the sense of smell. Strictly speaking, the use of

our olfactory organ is still a mystery. We have been using our reasoning faculties, not steadily, to be sure, since man first chained together a cause and an effect. Yet it is only a few years ago that a Columbia professor wrote a book of marked originality under the caption, *How We Think.* And loath indeed would be any careful psychologist to say that the final explanation has been given of this ancient process of thinking. There is no field of study where true science sheds tears like those reported of Alexander because no regions remain to be conquered.

One of the recognized scientists of our day, J. Arthur Thomson, says that notwithstanding all our discoveries about life, we modern men are like children reading a book of which the beginning and the end are unknown, of which there are many missing pages and others glued together. Furthermore, it is not all in the same language. The Fundamentalists of Science, as we have seen, focusing their gaze on the few pages of their own specialty, may have an air of dogmatic certainty undisturbed by the ununderstood. But the open-minded student sees that the further we read in the book of life the more we discover how incomplete is our knowledge. The more of life we chart, the more we see remains to be explored and ex-

plained and mapped. As the continent of North America has a longer coast-line than the island of Newfoundland, so the larger the area of knowledge the longer the line of contact with the ocean of the unknown. *Science may be defined as an enlarging body of knowledge completely surrounded by mystery.*

The true scientific attitude is not at variance with Coleridge when he says: "In wonder all philosophy began; in wonder it ends; and admiration fills up the interspace. But the first wonder is the offspring of ignorance; the last is the parent of adoration." The child evinces amazement at the antics of a clown, the blowing of a horn, the hooting of an owl. The simplest phenomena elude his limited comprehension. The growing mind gradually puts away these childish wonders. But let the mature person and the child view together a solar eclipse. Which is the more profoundly moved? The adult, because he knows something of the astronomical precision which makes such an occurrence predictable to the moment; something, but not all of the causal chain back of it. Let the two stand aboard the Viennese express rushing through its mountain tunnels as the swifter messenger of the radio overtakes them to reproduce the music in the distant capital. Does the child mind stir with as

deep an appreciation of the marvelous phenomenon as does the mature one? No. There is a wonder born of ignorance; there is a deeper and richer wonder born of intelligence. The former has been the mother of superstition; the latter is the guarantor of religion.

So long as mystery remains beyond the threshold of knowledge, so long as science leaves a part of life uncharted, religion will have room to develop. Professor Shotwell concludes his superb diagnosis with these assertions: "Religion, as an appreciation of mystery, is a constant expression of life, and its fate is by no means dependent upon that of orthodoxy. The task before it is simply this, to insure a consciousness of the encircling, all-pervading mystery, which is the setting for the whole drama of our thought."[4] The "stewards of the mysteries of God," however, can hardly be content merely "to insure a consciousness" of the encircling all-pervading mystery. That would be a negative attitude somewhat like that of the unworthy steward who wrapped his talent in a napkin. It is not enough for them to preserve as their religious domain the remnant of experience left over

[4] James T. Shotwell, *The Religious Revolution of Today*, p. 185. Reprinted by permission of Houghton Mifflin Company, Boston, publishers.

after science has cut out its patterns. They long to make use of that "which passeth all understanding," to increase it, to enjoy it.

Science and religion work with different attitudes toward mystery. The thrill from the mysterious has been the major stimulus in both. The ununderstood part of man's environment has awakened his emotions and generated his thought. It would not be accurate to say that religion has arisen out of man's emotional response to mystery and science out of his intellectual reaction, for religion involves both thought and feeling. But science seeks to sterilize its tools from all germs of emotion. Science faces the unknown with questions seeking to investigate and interpret it in terms of the investigator; religion also tries to probe the secret, but does not keep the secret on probation until it is solved. Religion, out-running reason, appropriates what it does not understand. Religion "greets the unseen with a cheer"; science restrains its cheering until after the unseen has surrendered its riddle. Religion trusts those values which "now we see in a mirror darkly." Science trusts, according to its claims, only what it can see "face to face." Science asks for the searchlight of logic to shine clear through before it formulates its answers. Religion asks

only for the leading of a "kindly Light, amid the encircling gloom," and with that lantern of faith it leaps forth into the mystery.

Let not this contrast of attitude be interpreted as necessary hostility. The scientific and the religious spirit may have full and free play in the same individual. The question marks of science do not prevent the exclamation points of religion. The appropriation of mystery does not need to wait upon the analysis of it any more than the perfume of the flower upon the mastery of botany. On the other hand, the enjoyment of the fragrance should not remain a substitute for the botanist's herbarium. The scientific spirit is needed to keep religion from evaporating in the mere fragrance of pious emotion. And, in the words of Bertrand Russell, "Even the cautious and patient investigation of truth by science, which seems the very antithesis of the mystic's swift certainty, may be fostered and nourished by that very spirit of reverence in which mysticism lives and moves."[5]

The religious man is not satisfied to stand on the headlands of scientifically mapped knowledge and, looking out toward the sea of mystery, to let an eternal interrogation point

[5] Bertrand Russell, *Mysticism and Logic*, p. 12. Longmans, Green & Co., London.

be his substitute for God. Knowing that the synthesis of living is larger than the analysis of science, that life has a more powerful logic than reason, he launches forth beyond the shore of certified fact. It is not enough for him to say, "Science leaves room for a God." He craves the consciousness of established relationship with that Power Beyond.

To reach that supra-scientific realization, the religious man does not repudiate the principles and methods of science. He does not outrage science; he outruns it. He treads the solid rocks of scientific data as far as they go and then beyond he trusts to the far-flung tentacles of his soul. One of our American poets has well expressed this venture of the religious spirit in the picture of a patient spider noiselessly unreeling the filament which it launches forth out of itself from one ledge of rock across the chasm to another. Thus does the soul, "surrounded in measureless oceans of space, ceaselessly musing, venturing, throwing, seeking the spheres to connect them," fling out "the ductile anchor" of faith till it catches on the rock of certainty.

This comparison between the religious venture and the weaving of the spider's web has one unfortunate feature. "Web" is the word we associate with fancies, with dreams, with

the unreal. And to use it only tends to confirm the belief, prevalent in scientific circles, that religious faith is the airy fabric of imagination. These critics of religion forget how large an element of what we call science is subjective, that the mind-made philosophies and hypotheses based upon observation fill a larger place in science than the concrete phenomena observed. They fail to recognize also that true religious faith is not mind minus reason and logic but, rather, intellect plus the logic of the whole personality. "Faith is reason grown courageous."

The intelligently religious man, instead of relying on fancy, has in reality a higher respect for law than has the man of purely scientific temper. The former recognizes with the scientist that an empire of law covers all our charted experience, but he also believes that this domain of law outruns the maps of science. There are laws of mind and matter which have not yet been discovered and codified. Because he believes this, he does not deny the existence of the supernatural or the possibility of so-called miracle.

A miracle to him is an event with which human logic has not yet caught up. It is not an interruption of law, but the working of a law which science has not yet charted. He

may not know, for example, how Jesus made the lame to walk and lepers to be clean, how he made the deaf to hear and the blind to see. But because he does not understand the method he does not deny the fact. Some of the works of Jesus are more explicable to this religious man to-day than they were to the Master's contemporaries. Perhaps to-morrow he will understand the diagnosis of the diseases described in the gospel records and more of the principles by which the Nazarene performed his marvelous cures. However that may be, this intelligent believer does not think Jesus did what he did by suspending or violating the laws which medical science has discovered to be valid. What he did do was to bring into use laws higher than modern science has yet formulated.

The forces and laws by which Jesus worked exist to-day. They are eternally present. Just as electricity was in the atmosphere before and after Franklin caught it on his flying key, so the power manifested by Jesus' perfect personality was in the world before and after Bethlehem. Hence the intelligent religious mind takes an expectant attitude toward the continuance of Christ's work, toward future revelation, toward miracles of to-morrow. He counts on the laws he knows; he counts also

on the laws which he does not know but which Jesus must have used.

This marriage of charted law with uncharted law, of science with religious faith, is a bond which the "stewards of the mysteries of God" need to safeguard to-day. "What therefore God hath joined together, let not man put asunder." It is, however, being broken, on the one hand, by those who ignore natural law in their dealing with supernatural law. There are those who violate all the known rules of evidence. There are healing cults, quacks, and charlatans trying to use the formulæ of faith as magical substitutes for the medical principles science has discovered. There are those who pray childishly for divine help without using the known means of assisting themselves. "God helps those who help themselves." His unformulated laws, whether in disease or elsewhere, are not to be a substitute for human efforts, but a supplement to them.

On the other hand, this union is being broken by those who trust only the charts which science has made. There are doctors who call into consultation other specialists but who laugh at the thought of calling in the Great Physician. There are business men who never count on the "unsearchable riches" of

their divine Silent Partner. There are even preachers who run their parishes as if there were no Holy Spirit. They rely only on finite things, wholly forgetful of the fact that

> "Infinite power of God upholds us,
> Infinite love of Christ enfolds us."

The benighted modern man who trusts only the scheme of law and ignores the grace of God, who is so enamored of the scientific method that he sneers at anything which outdistances formulæ, who closes the windows of his mind to the light of faith which outshines logic—that man is missing "the life which is life indeed."

Not only does religion have ample scope in dealing with the elements which outrun science. It also has to deal with those values which lie wholly outside the field of science. The three values which the race has come to call ultimate are beauty, truth, and goodness. What satisfactory answers can science give in the realms of beauty and goodness? What does it try to offer? By some other channel of search we must seek the practical meaning which science ignores in such common words as "well-being," "usefulness," "longing," "beauty," "obligation." That is the road of religion.

"Social life, in particular, cannot be satisfied with the data of science. It needs, in order to reach a high level and to be fruitful, the devotion of the individual, his faith in human laws, in general well-being and in justice, his fidelity to the past, and his zeal for the good of future generations. It claims his obedience, his self-denial, if need be, his life. Now, science, whatever may be said by those who confuse her with the scientist, could never furnish the individual with convincing reasons for self-surrender and self-sacrifice."[7]

Science without religion could never weave individuals together into a society. Neither could it sustain the one we have. Religion is needed to hold before men those extra-scientific ends of life which furnish the pattern for existence. Religion is needed also to develop those supra-scientific values of wonder and mystery which give the luster to life.

[7] Emile Boutroux, *Science and Religion in Contemporary Philosophy*, p. 241. Translated by Jonathan Nield. Reprinted by permission of The Macmillan Company, New York.

CHAPTER IX

VALUES BEYOND NATURE

THE word "supernatural" is not mentally attractive to-day. It smacks of superstition and obscurantism. It seems to clank the fetters of the mind. It is taken to connote the surrender of the reason before phenomena which ought to be uncovered and conquered. Much that was called supernatural yesterday is explained in terms of natural cause and effect to-day. Is anything beyond the reach of to-morrow's understanding? It is a sign of the unprogressive mind to set limits and say any landmark or heaven-mark is beyond the shore line of the rising tide of natural explanation.

While supernaturalism has been declining in the modern mental market, naturalism has been showing a marked trend toward popularity. "Back to nature" is the cry of a society conscious of the ennui and nausea of its own artificiality. With some this return to the natural is a cult. With many it is a fashion. With a few it is a philosophy. With most it is an indulgence of individualism. They pre-

fer the call of the wild to the subpœnas of civilization.

This preference does not arise from any intellectually perceived superiority of the jungle over civil society, but from the physically felt desire for deliverance from restraint. The rebels against restriction, however, are adept at making their minds their accomplices. They find or invent sophistries as alibis to their moral indolence. They prate much about self-expression. It is pleasant to let oneself go and think he is on the road to wisdom. They borrow half-understood words from the storeroom of psychology and use them in place of the older and less pleasant terms of religion. It sounds better to speak of unhealthy complexes than of sin, to be psycho-analyzed than to confess. They carry the slogan "Art for art's sake" to give a mental license to permit their physical passions to run wild in æsthetic anarchy. And yet, despite all their attempted intellectual defenses, they cannot camouflage the real source of naturalism. It is merely the call of the body echoing through the chambers of the mind.

The vogue of naturalism to-day can hardly be exaggerated. Professor Babbitt, of Harvard, who has given a thorough study to the influence of Rousseau, the patron saint of nat-

uralism, writes: "If I am right in my conviction as to the unsoundness of a Rousseauistic philosophy of life, it follows that the total tendency of the Occident at present is away from rather than toward civilization."[1]

Naturalism is the cult of the modern nursery. Even at so early a stage is set up the Wilsonian doctrine of pure democracy which guarantees the rights of small bodies to govern themselves. The child is not "born into a cosmos" but "pitchforked into a chaos." Family constitutions consist only of a bill of rights and can usually be amended by the youngest constituents. Much of our education follows the Rousseau formula: "The only habit the child should be allowed to form is that of forming no habit."

Freedom from restraint is pictured as the way to full self-expression. Our fiction and drama are largely engaged in exploiting this popular attitude. In their presentation the interesting and colorful characters are the persons of wayward instincts and fiery passions. The conventional characters, like the mere husband, the officers of the law, the solid citizens, are pictured as drab, dull, unromantic. Virtuous living is stupid business. Conscience

[1] Irving Babbitt, *Rousseau and Romanticism*, Introduction, x. Houghton Mifflin Company, Boston, 1919.

and duty are chimera of an unemancipated mind, the lingering traces of a religious nightmare which ought to have disappeared at the dawn of our new day. Unlike that Nazarene Boy who "advanced in wisdom and stature and in favor with God and man," the modern youth considers himself advanced, not when he has learned the art of mastering his passions and adding to his insight, but when he has cast off prejudices without acquiring virtues.

Our communities are raising an increasing crop of persons who jeer at the talk of a divine power imposed from above as if that were either hypocrisy or superstition. They ridicule the traditional moral standards of society as "middle-class respectability." At one end of the social scale we have the inexperienced intellectuals in sheltered leisure, dropping out of their unbuttoned minds all sorts of unlicensed reasoning. At the other end of the scale we have the lawless elements of society running riot in unreasoning license over the persons and property of other people. "Our world is full of dilettanti in the colleges, anarchists in the state, atheists in the church, Bohemians in art, sybarites in conduct and ineffably silly women in society, who have felt, and occasionally studied the scientific and nat-

uralistic movement just far enough and superficially enough to grasp the idea of relativity and to exalt it as sufficient and complete in itself."[2]

Suffice it to say that the drama of Eden is now being staged in our Western world on a vast scale. The dialogue is on between the animal in man and his moral sense, between the instinct which argues no limitation of taste and the spirit which senses that some things are forbidden. In the Genesis account of the early soul drama, the serpent worsted the spirit. Animalism, with the arguments of naturalism, convinced man of the fallacy of self-restraint. The triumph of naturalism then has been called ever afterward the "fall of man." Is "back to nature" now to be the way upward for man? Is society to surrender itself to that experiment? The answer must be faced and furnished by the "stewards of the mysteries of God."

There are several aspects of that answer. One is that nature is itself a mystery. It has been said recently that the eighteenth century discovered the beauty of nature, the nineteenth century discovered the uses of nature, but it

[2] Albert Parker Fitch, *Preaching and Paganism*, p. 82. Reprinted by permission of Yale University Press, New Haven.

is left to the twentieth century to find the meaning of nature. "Back to nature" is the slogan of multitudes who do not know what that destination is. We can observe how nature works far more frequently than we can discover why it works. Nature uncovers its methods to us, but not its motive power, and at many points it challenges us with its formulated riddles.

If nature is still mysterious, human nature is even more so. Man cannot be explained in terms of natural law. He seems both less than natural and more than natural. He is a baffling self-contradiction, the son of Adam, the son of God. Who at times has not shared the mood of the psalmist?—

"When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?"

But the psalmist does not stop on any such note of contempt for man. He continues:

"For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou makest him to have dominion over the works of thy hands;
Thou hast put all things under his feet."

Man may be small. He may seem like a tiny speck of life carried along by the mighty glacier of a frosted, unfeeling natural se-

quence. But he has in him a mysterious potency which nature does not possess. Nature can drive her hurricane a hundred miles an hour; man can drive his aeroplane more than twice that speed. Nature can pour her lava from a volcano and bury a village like Vesuvius; man can drop his poison bombs and blot out a city.

Human nature has learned how to meet nature on its own level at almost every point. There are some points, on the other hand, where nature is no match for man. Some years ago a great new ocean liner, the Titanic, struck an iceberg and sank with hundreds of its passengers. After the tragedy one of our American journals carried two drawings. One was a cartoon of the giant liner ripped open like a fragile toy and underneath it was the caption, "The Weakness of Man, the Supremacy of Nature." The other illustration was that of a certain distinguished passenger stepping back to give his place in the last lifeboat to a woman with her child. Below it were the words, "The Weakness of Nature, the Supremacy of Man." What in natural law explains such noble self-sacrifice? "If we use the word 'nature' to mean those objects and those processes which are studied by the physical sciences, then consciousness and the con-

duct of persons are literally 'supernatural.' "[3] What would "back to nature" have meant at that moment?

"How much then is a man of more value than a sheep!" exclaimed Jesus. The Master put that statement as an exclamation rather than as a question. He did not ask his hearers to give any figures as to man's superior value over the sheep's. He left his own figure as the eternal answer.

As manhood cannot be measured in terms of nature, it cannot be managed by the laws of nature. Modernity has not outlived the lines of Emerson:

> "There are two laws discrete not reconciled—
> Law for man, and law for thing;
> But it runs wild, and doth the man unking."

When a son of God is prodigal with himself, giving unrestrained indulgence to his physical instincts, he ends on the animal level, surrounded by the husks of the swineherd, whence he lifts his lean and hungry look to glimpse again the truth that "the hired servants" of his father "have bread enough and to spare."

Inaccurate would it be to say that every advocate of naturalism becomes bestial. We can all cite many a person of native strength who

[3] James Bissett Pratt, *Matter and Spirit*, p. 191. Reprinted by permission of The Macmillan Company, New York.

grows like a splendid tree, symmetrical without the aid of pruning hook, who stands

> ". . . self-poised on manhood's solid earth,
> Not forced to frame excuses for his birth,
> Fed from within with all the strength he needs."

Naturalism has its aristocratic spirits but the presence of a few naturally symmetrical trees does not prove that the jungle is better than the landscape.

Ordinary men cannot follow the naturalistic philosophy with moderation. They cannot keep their footing on the tight rope of natural law without holding to something for balance. When we read Plato's praise of knowledge, as if to know right were to do right, we turn to the tragedies of Sophocles and see that even in artistic Greece human nature's knowledge of right did not furnish the power for doing it. When we are almost convinced of man's self-sufficiency by Goethe's glorification of human nature, we correct our estimate by recalling the havoc wrought by the doctrines of humanism and naturalism in such lives as Byron's. When we are enamored of Rousseau's intriguing theory of "back to nature," we remember that his romantic and emotional nature would dissolve in tears over the death of his dog but would consign his illegitimate children to a foundling asylum without a tremor.

The wreckage left in the wake of naturalism is evidence of its false course. It is steering by the landmarks and not by the fixed stars. It does not look up to the heights of man's dignity. It recognizes that human nature has a rootage in the animal realm, but it fails to see that man is to be judged by his fruits rather than his roots, by his destination rather than his origin.

The uniqueness of manhood begins where nature ends. It is this which must be stressed to-day. In line with the modern emphasis we must preach the dignity of man, but we must go beyond humanistic theory and naturalistic practice to proclaim that dignity as transcendence over nature. We must correct that shallow popular doctrine of self-expression which teaches that fullness of life is to be found in the unrestrained following of impulse, and remind men that true self-expression must be preceded by self-control. Man cannot express a personality until he has achieved it. And the achievement of personality is through the control of the natural in man by the more-than-natural.

How, then, are we to maintain this supremacy of the supernatural in man, which is essential to manhood? If man cannot live on the merely natural level without going to

pieces, he must be more than natural. Yet he cannot live on the supernatural level without going to some power higher than himself.

Nature was created to be mastered by a being higher than itself—man. Imagine what our natural world would have been had not man been added to have dominion over it. The "forest primeval" has inspired poetry, but it was far from a paradise. It had its patches of beauty, to be sure, but it also had its jungles of ugliness. Had not man put his cleansing hand on the weedy earth, it would be a most shaggy and unkempt old globe. Had not this same dominant being, man, put his restraining hand on the brute creation, nature would indeed be "red in tooth and claw."

And man, like nature, was created to be mastered. Imagine what a chaotic and uninhabitable jungle of society this world would be if man had felt no restraining influence of a being higher than himself. We have to exercise imagination at this point, for we have no section of the earth and no segment of recorded history wherein we can observe a society devoid of a sense of superhuman control. Everywhere the hands of men have reached upward for higher help. Out of every corner of the earth has come the cry for salvation. "No experience is sadder or more universal than that

of the failure of right knowledge to secure right performance; so much so that the austere Christian has been able to maintain with some plausibility that all the knowledge in the world is of no avail without a special divine succor."[4]

That belief did not begin with the "austere Christian" and does not stop with merely "some plausibility." The testimony of the ages is in line with the experience of that conservative and discriminating Boston business man who in our day makes this confession:

"I acted upon the theory that I could manage my own life: that free will had been given to me to use: and that the guiding hand of a living God which might be useful to weaker souls, was something which I could get along without. The result in my case was disease of the body and atrophy of the soul; and I say to you with profound conviction that if you take the same road, you will reach the same destination."[5]

From the cave man, who was master of his wilderness domain but was baffled by his passions, down to the latest product of modern culture who is conscious of his impotent idealism, men have felt the need of a superhuman power that could control and keep them. If, as Hellwald says, "Civilization means the mas-

[4] Irving Babbitt, *Rousseau and Romanticism*, p. 385. Reprinted by permission of Houghton Mifflin Company, publishers.

[5] Philip Cabot, *Except Ye Be Born Again*, p. 93. Reprinted by permission of The Macmillan Company, New York.

tering of nature and the taming of man," it becomes clear why religion has ever been the ally of civilization, for without it man would never be tamed.

For man who is more than natural there must be a religion that is more than mere culture. Such a religion is Christianity.

PART III

MOVING INTO THE MYSTERIES OF GOD

"Beauty and grandeur are everywhere; for it needs but an unexpected incident to reveal them to us. This is known to nearly all men; but know it though they may, it is only when fortune or death lashes them that they grope around the wall of life in search of the crevices through which God may be seen. They know full well that there are eternal crevices. . . . But it is not enough to possess a truth; it is essential that the truth should possess us."[1]

[1] Maurice Maeterlinck, *The Treasure of the Humble*, p. 186. Reprinted with the permission of Dodd, Mead & Company, New York.

CHAPTER X

BREAKING CAMP

GUIDING men to God is not the first task of the "stewards of the mysteries." The earlier and less easy step is to start them. Breaking camp is often harder than "hitting the trail."

The statement of Augustine still stands: "Thou hast made us for thyself, O God, and we are restless till we find rest in thee." Our modern world has not disproved this; our trouble is that we have not diagnosed it. Men of to-day are restless. They show it in their economic discontent, their mania for speed, their artificial search for thrill, and in countless other ways. It would be inaccurate, however, to interpret this restlessness as a conscious search for spiritual values. It is unfair to chide the church, as so many critics do, with neglect of duty because these seeking souls are not being led by it. These nervous searchers are not looking to religious sources for satisfaction. Their roving eyes are focused on the earthly level.

The social restlessness of to-day recalls the homely but vivid figure of Isaiah: "The bed is

shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." Our generation has been wrapping itself in a material philosophy which has proven too scant. Like a half-cold but only half-awake sleeper it is stirring uneasily and stretching its aching, cramped limbs; but before it can see the need of new and ample covering, it must become fully awake. The first task of the spiritual leader to-day is to stir this tossing sleeper into full consciousness of the situation.

Having made this broad generalization let us proceed at once to trim it down. The religious situation does not permit of such easy pigeon-holing. Hosts of our contemporaries are fully awake to their spiritual need. They are eager to be up and on their journey Godward. They crave leadership which will help to cut their path through the misty morning of their faith. The honest spirit of inquiry among our college youth, the passionate desire to find the divine will in complex social duties are among the manifestations of spiritual awareness. The interest in mystical literature is another; in fact, we are passing through an era of exploration which does not leave the spiritual realm untouched. The expulsive desire for discovery is pushing men out in all

directions toward the unfamiliar areas of life. It is not idle rhetoric to say that no previous five years have seen so much of the exploring spirit as the last half decade. It would seem that the minds of men released in the wildness of the World War have not been content to settle down into the tameness of a traditional past. With some it is the mere uncharted desire to be different, ending only in eccentricity and unconventionality. With others it is an earnest pioneering push in the direction of the larger areas of life.

This exploring spirit, however, does not necessarily mean an advance Godward. Our contemporary searching parties may exhaust themselves within the natural and physical realms. Seeking the summits of our Mount Everests, they may occupy themselves to the neglect of the Mounts of Transfiguration. The conquest of the air may consume their energies while the spiritual realm remains untraversed. The mental restlessness which promises so much may prove a substitute for religious awareness.

Christianity is more than mere culture. A well-known writer has described the historic Jesus as a great moral huntsman sweeping across society, digging men out of the little burrows of respectability in which they had

ensconced themselves. The living Christ carries on this divine sport which is a divine task. To dislodge men from the mediocre and the merely respectable, to push them out from the polite urbanities of culture to the sacrificial services of Christlike living, to stimulate their taste for the public good into a gnawing "hunger and thirst after righteousness," to stir themselves from a pleasure in goodness to a passion for Godlikeness—these are the objectives which must first occupy the "stewards of the mysteries of God." As Thomas Traherne said, "Wants are the ligatures between God and us, the sinews that convey Senses from him into us, whereby we live in him and feel his enjoyments." But how can we bring this sense of want out of the limbo of subconscious restlessness into the clarity of conscious need of God?

That the modern method should make less use of fear than in the days of our forefathers is a commonplace observation. Jonathan Edwards could arouse the whole Connecticut Valley to seek God through fear. His preaching had the searching heat and ominous smoke of a prairie fire. It made men "flee from the wrath to come." An illustration of this same method still in use has been given us in the attempt of some to interpret such disasters as

the Florida hurricane as the sign of an approaching avenging God, with corollary appeal for repentance and escape. The Edwardsian message, however, would not produce such momentous results to-day. When congregations lived in an atmosphere of fear, and worshiped with their firearms stacked at the door, they were more responsive to the pulpit signals of warning. But the preacher's words to-day do not flash into an atmosphere so humid with fear. The electrical effects are therefore not so vivid as in Edwards' day. The worst indictment of this appeal to fear, however, is not that it is ineffective but that it is unchristian.

If the longing for God cannot be created by the exploitation of fear, can it be generated by stressing man's sense of moral helplessness? There is a socialized form of fear which rises to noble heights. This is one of the commonest notes in modern religious messages. The world is too big for us without God's help. We are showing ourselves unable to handle safely the forces we have started and the machines we have made. Our man-power is not sufficient to match our horse-power. Our impotent idealism is ever present to our minds, made tragically vivid to us by the collapse of our own personal-character structures and by

the failure of so many social hopes. Certainly, we need some power higher than ourselves. Is not this sense of insufficiency the starting point of religious search? No.

The first gesture of the soul toward God is not a rationalized matter like the sense of moral impotence. The search of the prodigal son for his father did not start with his lifting of his worn and haggard gaze from the husks which lay about his bestial existence. That sense of hunger was a step, but it was not the first step. Back in the early home years there had been an interplay between father heart and son heart. That original predisposition of son toward father was what gave direction to his hungry look in the days of his moral starvation. Otherwise he might simply have scanned the horizon like a traveler lost on the desert sands. A glimpse of father must precede a longing for father. A glimpse of God must precede a longing for God. "Thou wouldst not seek me hadst thou not already found me," said Pascal.

"Now mark how the Father draweth men unto Christ. When somewhat of this Perfect Good is discovered and revealed within the soul of man, as it were in a glance or flash, the soul conceiveth a longing to approach unto the Perfect Goodness and unite herself with the

Father, and the stronger this yearning groweth, the more is revealed unto her; and the more is revealed unto her, the more is she drawn toward the Father, and her desire quickened."[2] Note the order; revelation leads to desire, desire to more revelation.

Our preaching must therefore set its starting-point further back than is done. We have been devoting so much energy to showing the need of God, so little to giving a glimpse of God. We have been picturing the starved condition of godless souls rather than helping men to "taste and see that the Lord is good." It is as if we had been trying to arouse the appetite of a patient in an American hospital by showing him photographs of starving groups in India. That men starve without food sustains the logic of eating, but it does not stir the appetite. The sight of luscious fruit or the taste of a succulent steak will do the latter. The pulpit shepherd must not merely proclaim to his flock the need of spiritual food in order to avoid starvation; he must make them "to lie down in green pastures." His primary function is not to warn them against the poisons of the world's godless substitutes for food, but

[2] *Theologia Germanica*, p. 201. Translated by Winkworth. Reprinted by permission of The Macmillan Company, 1907.

to "prepare a table before" them "in the presence of their enemies"—a table so tasteful that it will make them "hunger and thirst" after God.

This is the contrast between the method of John the Baptist and that of Jesus. The fiery forerunner tried to convict them of the need of God; Jesus tried to awaken in them a longing and love for God. John gave them colorful pictures of ungodliness; Jesus revealed the winsome picture of godliness. John addressed the multitude as "ye offspring of vipers"; Jesus spoke to them as the sons of God. The Master treated men as great creatures, assumed their innate nobility, and made confident claims upon them. "The doctrine of the cross is the finest compliment that has ever been paid to human nature." It presupposed man's capability to respond. Hearing the words of Jesus and seeing his life, men felt the awakening of their dormant desires for goodness, the stirring of their predisposition toward God.

There was something about our Lord that aroused the spirit of quest. He walked one day before two disciples of the Baptist. His presence affected them as the spectacle of a ship being fitted out for a foreign port affects so many lads along the wharf. They wanted

to go along. The Master, perceiving their longing glances, asked "What seek ye?" They replied, "Rabbi, where abidest thou?" He said unto them, "Come, and ye shall see." They went—fellow voyagers on a Godward exploration.

Jesus' towering character, rising so majestically and serenely above the mists of mediocrity, affected a certain wealthy young man as the trackless peaks of Mount Everest beckon rich and daring spirits. The young man felt the lure although he lacked the courage to attempt the ascent. A publican named Levi furnishes another illustration of Jesus' method of arousing the Godward impulse. The Master did not spend any major energy denouncing this man's business; he winningly revealed something better. His passing before the customshouse door was like the spring breeze blowing over the imprisoned chrysalis and soon Levi was winging his way out of his corrupt state to join the band of disciples.

That spontaneous stirring effect made by Jesus upon his contemporaries has been produced by him since. It is felt in our own time as in the first century. But some do not realize it because of an analytic mood. The scientist in us analyzes the work and effect of Jesus in logical fashion; and this tends to warp our

picture of the wholeness of Jesus. Just as the drama of Hamlet is dulled for those who have had it only in the dissecting room of a rhetoric class instead of having seen it performed on a stage, so the Gospels are known in disjointed bits obtained from occasional sermons and Sunday-school lessons rather than in their vital, thrilling entirety. By contemplation the mind must submit itself unreservedly to a pure impression of the object. So must we consider the life and ministry of Jesus, as a gracious teacher, a generous healer of bodies and souls, a genial presence like the sunshine for warmth and refreshment, a vicarious sacrifice on Calvary for the sins of men, a triumphant Redeemer by his resurrection and ascension. As we look back over nineteen centuries of perspective we understand that the scenes in the Holy Land were the fulfillment and completion of a divine human drama which opened in the Old Testament. With the light of history thus playing upon our mental portrait of the Man of Nazareth, the impression becomes irresistible that in him we have the revelation of God. In the twentieth century as in the first, "Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Such an experience is hardly

the result of logical compulsion but, rather, of pure recognition, an irreducible feeling of the truth.

These revelations of the divine produce a double reaction in the human soul. Not only do they arouse a longing; they also create an instinctive loathing for one's own profaneness and disvalue. We see this in Peter, that oft used mirror of human emotions. After a night of fruitless toil in the boats, Jesus commanded the fishermen to put out into the deep. The marvelous draft of fish amazed Peter—but that was not all. "Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." The same emotional reaction is recorded in the sixth chapter of Isaiah. The prophet's vision of the Holy One was followed by his confession of unworthiness: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Jehovah of hosts." Similar is the effect of revelation on Job.

"I had heard of thee by the hearing of the ear;
But now mine eye seeth thee:
Wherefore I abhor *myself*, and repent in dust and ashes."

In all three cases the response of self-depreciation was instinctively spontaneous. It did not spring from deliberation: but was a reflex movement stimulated by the Holy Presence. Such an experience was not a mere sense of remorse at conscious moral obliquity, but a purely religious consciousness of profound need.

Such a feeling is the indispensable condition of a vivid sense of sin. Just as we do not become conscious of the force of gravity until we lift ourselves above the earth, so we do not experience the gravity of sin until we feel the upward thrust of the divine in us. Some contemporary writers tell us that the modern man is not worrying about his sins. That is probably an accurate generalization. But certainly the absence of the anxiety could hardly be ascribed to the sinlessness of our souls. It is, rather, due to a lack of the realization of the Divine Presence. There is a social awareness to crime and vice as never before, but it takes the vivid consciousness of God to translate concern about evil into a sense of sin. This feeling of revulsion against sin which comes as a reaction to our glimpse of God is missing to-day.

On this point the Protestant Church might well consider some of the values in the Roman

confessional. It is easy to point out the demerits of the Roman practice. The system as now in use is unscriptural, undemocratic, and unsafe. To commit one's conscience to another in such legalistic fashion tends toward an attitude of too easy cancellation in the moral realm. The possible malpractice in this and other ways is too apparent to need enlargement here. But when the Protestant reformers repudiated the confessional, they did so with the expectation that the individual would do for himself what had been the prerogative of the priest. If Protestants are not doing it then they have thrown away the gold with the alloy.

There are two valuable features which seem to have dropped out of Protestant practice. One element is the specification of sins. In Romanism the father confessor causes the kneeling petitioner to scan his sins minutely. He requires particularization and concreteness. Our Protestant prayers of confession, public and private, are usually too general. It is one thing to say with the whole congregation "Forgive us our trespasses"; it is quite another to single out one's sins. It is comparatively easy to stand in a midweek service and acknowledge that we are sinners. That is only becoming spiritual modesty; and, as the re-

porter would say, "There is no news value in that." But suppose that we were to rise and recount our sins specifically—our sins of temperament, our jealousies, our vindictiveness, our unworthy thoughts—that would be an infinitely more rigorous discipline. Such a public confession would, of course, be unprofitable and unwise. But somewhere in the ecclesiastical economy there must be provision for this particularizing of sins. The biblical idea of confession involves minute cross-examination. The Leviticus record is clear about it. "And it shall be, when he shall be guilty in one of these *things*, that he shall confess that wherein he hath sinned." To secure conviction at the bar of a court there must be a presentation of specific counts. Generalities are rejected. So also is it at the bar of the conscience. There must be specific counts in order to convict. Our pettifogging minds must cease to be counselors for the defense and become true prosecutors, cross-examining with searching incisiveness. And if our individual believers will not perform this function for themselves, the Protestant Church must create some purified counterpart of the Roman confessional to assist.

The second service of worth rendered by the Roman confessor is that he requires the guilty

soul to state his sins in words. Without a priest we are quite likely to pray in silence, leaving the deeds unspoken. This may seem an insignificant difference, but it would be difficult to overestimate it. When a person puts his sins in words, he makes them objective and vivid, he definitely visualizes them. In some subtle way he seems to get them out of his system. He "unpacks his heart with words." So potent is this vocalization that Paul writes to the Romans: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The psychological reason for this is quite clear. We cannot maintain a healthy friendship without at times an open confession of faults. There are times when friends must get together and talk things out. There may be some lightning flashes of temper, but they clear the atmosphere. We cannot sustain a healthy relationship between husband and wife without vocal confession of sin. Unconfessed sin in families is like an ice jam which obstructs the stream of love. There results a pent-up resentment, and a hardening of pride. At this juncture one of them opens the heart. The dam of reserve is then broken, the ice in the soul of the other melts, and there is a flood of renewed love. Similarly, in the relation be-

tween a man and his God there must at times be clarification by vocal confession. The formula of the psalmist still holds:

"When I kept silence, my bones wasted away
Through my groaning all the day long."

But the other is equally verifiable:

"I said, I will confess my transgressions unto
Jehovah;
And Thou forgavest the iniquity of my sin."

This clarifying and vivifying function of confession is one of the focal points of weakness in contemporary religious life. Some Protestant substitute for the Roman confessional is one of our most pertinent problems. A leader of the American pulpit recently remarked in the course of conversation that the most valuable result of his own sermons was that they brought more people to talk to him. Ministers commonly measure their effectiveness by the number of people to whom they talk. It would probably be more accurate to measure by the number who come to talk to them. The listening ear is as valuable an asset of the preacher as is the speaking voice.

So to present the revelation of the holy that men will feel the longing for God and the loathing for sin, and then so to listen that men

will confess their own sins to the point of conviction—such is the twofold task of the "stewards of the mysteries" in starting men toward God.

CHAPTER XI

THE MIND OF THE TRAVELER

1. The Affirmative Mind

On at least two occasions Jesus laid down this law of accumulation: "Unto every one that hath shall be given, . . . but from him that hath not, even that which he hath shall be taken away."

These would not be surprising words if heard in Wall Street. "Nothing succeeds like success" is a modern paraphrase. The man who has money finds it easier to make money. Capitalists are quite familiar with this law of accumulation. But we feel that it is a tendency to be retarded rather than to be encouraged. We design our laws to check and control the process by which the rich grow richer and the poor become poorer. We graduate our income taxes that we may grade down the peaks of inequality. The ancient Jews were even more drastic in their efforts. At intervals of fifty years there occurred in Israel a Year of Jubilee in which property reverted to its original owners, Hebrew slaves were freed and a general work of equalization was ef-

fected. To them as to us it seemed unfair that "unto every one that hath shall be given." Obviously, therefore, the application of our Lord is not to the economic realm.

We look to the incidents for light. One occasion was in connection with the parable of the pounds. The landlord had given to each of his ten servants a pound. When he called for a reckoning, one came saying, "Thy pound hath gained ten pounds." A second came with a profit of five pounds. But a third reported saying, "Lord, behold, *here is* thy pound, which I kept laid up in a napkin; for I feared thee because thou art an austere man." The landlord said to his aids, "Take away from him the pound and give it to him that hath ten pounds." This verdict seemed so manifestly unfair that those standing by said, "Lord, he hath ten pounds." It was in explanation then that Jesus said: "I say unto you, Unto every one that hath shall be given, and . . . from him that hath not, even that which he hath shall be taken away." The occasion of this parable is stated by Luke. "Because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear." Jesus spoke it to rebuke the negative-minded Jews who were waiting passively for him to usher in his kingdom, and to com-

mend the affirmative positive mind which aggressively puts its talents out and gains an increase. The rewards of life go to the men of affirmative mind.

How well we know the negative spirits! The timid man who remains tied to his small salaried position because he fears to launch out into larger responsibilities where he must pilot his own boat; the hesitant man who never ventures any strong opinions of his own but waits till others have spoken and then echoes their approved ideas; the cautious man whose motto is always "Safety First" and whose most inspired scripture is "A bird in the hand is worth two in the bush"; the cribbed and cabined soul who rules his life by small maxims rather than by large principles and who worships the twin gods of Thrift and Prudence; the man who approaches every opportunity by way of its obstacles and spends so much time sight-seeing among the difficulties that he is weary when he reaches the hour of action. Such men fail in more or less measure. These napkin-wrapping souls are to be pitied, for they always lose the increments of life.

We are familiar on the other hand with the affirmative mind in business. We think of the man who goes into an enterprise with a will to believe in success and in the men associated

with him. We have seen such a man come into a dispirited directors' meeting and turn the tide from depression to optimism. A positive personality is a winning personality. We think of Cecil Rhodes in South Africa and James J. Hill in North America. Whatever their faults may have been, they battled against odds with fearless assertiveness. They did not wait to be convinced beyond the shadow of a doubt. They advanced while the shadows of doubt were thick and drove them back. Doubts recede before affirmative minds.

We know of these affirmative minds in the realm of discovery; in fact there would have been no discovery or invention without them. Professor Giddings asks the very fundamental question, "Why is there any history?" There would have been none had all our ancestors been passive negative souls. Men would have lived and died in the tracks of their forefathers; and, as Halford Luccock says, the record of each succeeding generation could have been written in one word—"Ditto." The Bible says of Abraham, the father of Hebrew pioneers, that "he went out, not knowing whither he went," and hard-headed Oliver Cromwell across the centuries of experience declared that a man never goes so far or so nobly as when he goes not knowing whither he

goes. It is the affirmative minds, the men who said Yes when common sense said No, who risked being called foolish—it is they who have opened new continents and uncovered new forces.

Such a mind is essential in every realm of creative work. There is a negative type of mental acumen which makes a good critic of other people's work. The art critic, for example, must be on the alert for defects. He is skeptical until the evidence is conclusive. The will to disbelieve is an armor against being fooled and deceived. A critic needs that negative defensive attitude. But if one wishes to be an artist himself, he must have an aggressive imagination which seeks new situations and dares innovations.

Just as necessary and effective is this affirmative mind in religious belief. "He that cometh to God must believe that he is." The critical negative mind does not find God. The seeker must approach him as the demented child's father approached Jesus saying, "I believe; help thou mine unbelief." Some time ago the writer sat by the bedside of a young man whom misfortune seems to have pursued with a long series of accidents until his faith in God was shattered. The world appeared to him a mechanical, impersonal nature. He said

he would like to believe in God but could not. His trouble was that his mind was in the same position as his body, that is, prone on its back. Lying on its back, receptive, his mind expected God to come and prove himself. God does not thus show himself. The heavenly Father comes forth to meet prodigals returning home with a prayer on their lips. He is known by those who start out searching for him as though he were, and by others like Arthur Hallam, who

> ". . . would not make his judgment blind,
> He faced the specters of his mind
> And laid them; thus he came at length
> To find a stronger faith his own."

That young man should start out with some positive belief, even though it may be small as a grain of mustard seed. Let it be merely a belief in himself, in the validity of the desires of his soul for goodness, beauty, and truth. He will then assuredly and ultimately gain a confident belief in God.

A mental predisposition is necessary for the experience of the holy. In Schleiermacher's language, the "presentiment" goes out to meet the "revelation" to which it belongs. "Music can only be understood by the musical person. Indeed, to every kind of real impression there corresponds a special sort of 'congeniality,' if

the word may be used in this sense of a particular disposition or aptitude, akin to the object arousing the impression." Religious faith, as Jesus used the word, refers not to the content of belief but to the set of the soul.

Thomas Carlyle never tired of repeating the ultimate question which every man has to face and answer for himself, "Wilt thou be a hero or a coward?" There are a coward and a hero in the breast of each one of us. The two are perpetually at variance. Both canvass every situation. The coward stresses the difficulties, and desiring to play safe he asks logic for a searchlight which will shine through beyond the shadow of a doubt before he starts. The hero sees the difficulties but stresses the advantages, and seeks not a napkin for protection but an investment for profit. He does not wait to be convinced before he starts but is satisfied at the outset with the leading of a "kindly Light amid the encircling gloom." Assured that this will illumine the next step ahead, he launches out into the night, and comes through the darkness of business depression, personal sorrow, religious doubt, or any other discomfiture.

In the parable of the pounds Jesus declared that we must start with a positive, expectant, trusting attitude. Beginning with that we

soon discover the further evidences of the law of accumulation. Observing the diverse attitudes of his hearers toward his message, he told them the parable of the sower, whose seed fell, some by the wayside, on the shallow stony ground, in the thicket and also on fertile ground where it brought forth a harvest. His application was, "Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath." The man who hears with an affirmative heroic mind is like the fertile ground. He is peculiarly open to good suggestions. He has in him the elements which aid those good suggestions to produce profitably and secure increments of power.

It is a well-known law of psychology that what a man gets out of any given situation is determined by what is within himself. An evil mind comes into a community and sees all the meanness. A good man enters and sees the things that are true, honorable, just, pure, lovely and "of good report." Therefore "take heed how you hear." How you hear is as important as what you hear, for "unto him that hath shall be given" more of what he hath; if evil, then evil; if good, then good. "The mind is its own place and in itself can make a heaven

of hell, a hell of heaven." If ours is a negative mind, cautious and critical, we shall find all the weakening and unsettling suggestions flocking to us. If we have an affirmative mind, the kind that invests, adventures, trusts, we shall find all the strengthening and convincing suggestions coming to our aid. We shall be creating for ourselves a heaven. With true insight, therefore, does Goethe in his "Faust" make Mephistopheles say, "I am the spirit of negation." Such a spirit is indeed anti-divine. It dims the vision and separates the soul from God. Such a spirit is one of the most sinister elements in our contemporary religious situation.

The "stewards of the mysteries of God" must possess the positive, expectant, affirmative mind, not burying "the faith once delivered unto the saints" for safe-keeping but putting it out to demonstrate its value by the increment it gains in the lives of men.

2. The Open Mind

Jesus charged no tuition. He had no buildings. His was a wayside school. He taught on the open highways. He could be heard by any who did him the courtesy to stop and listen. *Jesus' words were free; but his truth was not.*

There was a distinction drawn between those who only listened and those who paid the cost of matriculation. Luke mentions that after Jesus had spoken the parable of the sower to the multitude he turned to his enrolled disciples and said: "Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand." This was not an arbitrary decision. Jesus was not trying to give knowledge to some and withhold it from others. It was the natural division between those who pay the price of learning and those who do not. There is an inevitable cost of truth and even the Master of it could not mark down the price.

The secrets of God or man are received only by open minds. Seekers with preconceived ideas are shut out from this experience because they desire only those facts which fit the stereotype of their accustomed thinking. They expect the new teacher to confirm their prejudices and they select the mental companionship which indorses their preconceptions. They never open their minds to new ideas from another angle lest they be disturbed. Many choose their preachers on the same basis, and are satisfied with a religious service be-

cause it settles them more comfortably in their favorite mental positions.

Jesus refused to put "new wine into old wineskins" or to put "a piece of undressed cloth upon an old garment." He required that men should be willing to discard inherited ideas, if need be, in order to receive what he had to give. Hence his restraint with Nicodemus. This learned Pharisee merely desired to have his rather stale philosophy bettered by the sparkling new wine of truth which Jesus was dispensing. But the Master told him that the only condition on which he could have the new truth was to get a new container—"Ye must be born anew." But Nicodemus was not willing to pay the price of opening his mind.

How deliberately and even angrily will men often pull down the blinds of their minds lest the light of larger knowledge reveal defects in their treasured opinions. Some "love the darkness rather than the light because their works are evil"; others love it because their old ideas are comfortable. Closed systems of thought are so convenient, especially in religion. To have one's religious theories all cut and dried, completely defined, settled, gives a comforting sense of security, akin to that of having one's winter fuel stored in the basement. A metropolitan minister with a large

following recently declared that he had never experienced any manifest communion with God, nor had he any inner evidences of God's relationship with himself. Indeed, he did not need such an experience, for all that was required was belief in the Bible contract. Christ had purchased his redemption and the whole transaction was settled nineteen centuries ago. It was as plain as a business proposition. We can well understand how such a conception would appeal to persons whose idea of certainty in religion is of the safety-vault type.

But Jesus' words do not justify any such static interpretation of his work. His redemptive relation to men is a "new covenant," not written on tablets of stone but in the hearts of human beings. A living Christ's connection with living persons must be a progressive affair. It is not something finished at Golgotha. A son's fellowship with his father does not stop when the parent has made his will, for a comradeship continues. Christ promised that after the execution of his will on Calvary he would send the Spirit of Truth, who "shall guide you into all the truth." The Christian mind must remain open for the leading, the surprises, the new revelations of the living Christ.

Those persons whose religious systems are

closed and sealed have been called "The Hard Church." For them there is no mystery land yet to be explored, no hunger for more truth. Of such Doctor Martineau said, "Those who tell me too much about God, who speak as if they knew his motive and his plans in everything, who are never at a loss to explain the reason of every structure and the tender mercy of every event, who carry themselves through the solemn glades of Providence with the springing steps and the jaunty air of a familiar, do but drive me by the very definiteness of their assurance into an indefinite agony of doubt."[1]

When these Hard Churchmen claim to know the divine mind and assert confidently that God sent the Japanese earthquake or the Florida disaster to punish those regions for their misdoings, we recall the words of Jesus to the Jews, warning them not to jump to the conclusion that the eighteen upon whom the tower of Siloam fell were offenders above the other citizens of Jerusalem, or that the Galilæans whom Pilate executed were sinners above the other people of that province. "As the heavens are higher than the earth, so are

[1] Quoted by R. H. Fisher, *Religious Experience*, p. 54. Reprinted by permission of George H. Doran Company, publishers, New York.

my ways higher than your ways, and my thoughts than your thoughts." And the person who thinks he has climbed high enough religiously to survey the whole plan of God is manifesting an unchristian mental pride. The true follower of Christ must always keep the consciousness that he is still a seeker.

Healthy religion, of course, does not remain a mere succession of open questions. Faith has its periods as well as its interrogation points. When a man marries, marriage is no longer an open question with him. Likewise when a man finds God he does not continue to debate the existence of the Divine. Nor when a person attaches himself in loyalty to Christ does he keep questioning that allegiance. Religious faith can be frozen to death by a too continued openness of discussion just as it can be smothered by a closure of the mind. Paul reveals the proper combination of certainty and expectancy. In a burst of confidence he said, "I know him whom I have believed"; but he also wrote, "Now I know in part." He who knows Christ best is the last one to say he knows all about him. Knowing that the finite can never fully comprehend the infinite, the seeker after God never seals his definitions with finality. "The meek will he teach his way."

3. The Generous Mind

The mind of the God-seeker must not only be sufficiently open to take whatever truth gives; it must also be sufficiently generous to give whatever truth takes.

The Master Teacher greeted every applicant at the door of his school with the requirement of self-surrender. "If any man would come after me, let him deny himself, and take up his cross, and follow me." That was Christ's formula of admission. He varied the phrasing at times: as, for instance, "Go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me"; or, again, "Take my yoke upon you, and learn of me." The cost of matriculation in the Master's school has always been this giving of self.

This sounds autocratic. It is not a popular invitation. It would seem to stultify the intellect. To take a teacher's yoke upon oneself, is that not to limit the free action of one's own mind? Is not the proper attitude of a truth-seeker to stand aloof, selecting and rejecting? In religion should we not take an eclectic position, choosing from Buddha, from Mohammed, from Christ, and from any others of merit on the mind's horizon? That cer-

tainly is the approach of many educated persons to-day.

During the current year, however, there has convened at Harvard University the Sixth International Congress of Philosophy. Before this body Professor Overstreet laid bare one of the weaknesses of our modern education. He pointed out that we are producing "misers in knowledge as well as misers in gold, and the resulting personality may be equally unlovely." Our schools train chiefly the ability to accumulate facts. For this reason they accentuate the normal self-centeredness and appropriativeness of individuals. In contrast with this ego-centric education stands "the self-surrender of a scientist like Fabre, who literally sinks himself into the creatures he studies."

"The desirable kind of knowledge-getting presupposes a kind of love of the object. That, of course, sounds like the completest kind of nonsense. When we enter a schoolroom or laboratory we are supposed, upon pain of inflicting our personal equation upon a suffering world, to leave our emotional, our love nature behind. But this may mean that our school and laboratories admit only our part selves, perhaps even less than that. And part selves can hardly be expected to attain whole

views." . . . "Human beings have apparently to learn the almost totally unknown art of identifying—themselves—with."[2]

Thus in a Harvard hall, the philosophers of the twentieth century listen to the very echo of the Great Teacher's principle of learning uttered nineteen hundred years ago. This art of "identifying—themselves—with" is precisely what Christ asked his pupils to practice. When he asked his would-be disciples to take his yoke upon them, he was not asking them to fetter their minds, or to sheathe their critical faculties. He was asking them to give their whole selves—their love powers, their emotional natures, as well as their intellects—to the work of learning his way. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." There is no other way to know the love of God or to learn the nature and will of God.

4. The Attuned Mind

In the forty-second psalm the exiled musician has put into poetry an experience which we all perhaps have put into prose. As waterfall seemed to call to waterfall in the echoing

[2] Reported in the New York Sun, September 16, 1926.

valley of the flooded Jordan, so "deep calleth unto deep" in the stream of man's thought. One deep sorrow recalls other deep sorrows and a specific grief easily grows into general melancholy. Anger is likewise cumulative. One begins by being angry over a particular incident. The peculiar suction of memory then draws in other incidents which are interpreted as hostile, and one is swept into a whirlpool of rage. Deep joy calleth to deep joy. A thrill recalls other thrills, until the soul echoes with exalted moods. The memory is composed of companion hours which correspond across the years. This interrelationship of profound experiences is a potent factor in determining our mental outlook and the quality of life.

Gamaliel Bradford recently described in The Atlantic Monthly the dominant ground note that underran the whole plaintive melody of William Cowper's life. This poet possessed most of the arts and graces. He loved wild nature; reveled in the mechanical occupations of rural life, and was fond of pets. The infinite spiritual suggestion of music appealed to him and he wrote beautiful hymns; he was often a most delightful companion; he could jest and laugh and be nonsensical with charming grace. And yet we properly think of him as we see him in the well-known portrait, with the strange tur-

ban crowning the sensitive, austere, far-gazing face. The permanent cast of this versatile, engaging man's mind was melancholy. It was due to his belief that he had committed the unpardonable sin, and that for him there was neither forgiveness nor recovery. That deep feeling of impending doom called to other experiences and there developed a dominating company of gloomy hours.

It is pathetic when a person's mind like Cowper's becomes a Jordan valley through which echoes the rumble of sad thoughts. It is even more pitiful when a life becomes so shallow that no deep experiences call to other deep experiences; when great sights, tragedies, art, music awaken in him no response. Others around him may be moved too deeply for words but he chatters on. Others may be stirred to great indignation but he is incapable of it. Others may be lifted into exalted moods unknown to him. This shallowing of life so that the deeps are filled up with vanities is indeed one phase of the blasphemy against the Holy Spirit, which the Bible calls the unpardonable sin. "Deep calleth unto deep" expresses a powerful principle of normal living. We must be on guard lest it lead us in the wrong direction or lest we lose its right stimulus and become too shallow for worthy living.

This principle, furthermore, controls the relationships between individuals. Human life is as it were built in strata, three of which, according to the New Testament, are body, soul or intellect, and spirit. Nearest the surface is the plane of the physical appetites and pleasures, where some persons seem to live almost wholly. They are occupied with such superficial concerns as food, dress, money, and bodily enjoyment. Below this sense level is the stratum of intellect, where others live preeminently. They are engrossed in intellectual problems, in business or profession. They talk shop. They are sensitive to the beautiful and revel in discussions of art and literature. Mental stimulus is the mainspring of their living, and to it they look for the source of life's satisfactions. But below the intellectual plane is the spiritual stratum. On that realm there dwell interests that cannot be satisfied by the bodily senses or by reason. They crave something more comprehensive, that touches the whole life. This was doubtless the thought of the psalmist.

We know that men find congenial companionships on these different levels of living. Indeed, we could divide our friends into groups according to these three strata. Some have a taste for the same physical pleasures as our-

selves, and with them we associate in athletic and purely social clubs. Others are akin to us in intellectual tastes. With them we discuss books, the drama and politics in literary and professional circles, in Chambers of Commerce, Rotary Clubs, and kindred gatherings. Others again lead us into spiritual friendships. Their company imparts the benefits of mutual understanding of the mysteries of life's deepest realities, and it is their sympathy which strengthens us when sorrow stuns the reason and numbs the body.

When disaster overwhelms we seldom find the best consolation from clubmates and golfers as such. The men with whom we associate in lighter vein do not always answer our deep needs. When a heart is breaking in his home, a doctor hardly goes for counsel to the fellow physician with whom he discusses professional cases. Fiction and actual life are full of situations in which a wayward husband, who thinks he has found an affinitive spirit outside his own home, discovers in the hour of shattering calamity that the one whose soul can answer to the deeps in his own soul is the faithful wife who has suffered and struggled through the same trials with him. Love and friendship cannot be at their choicest when they lack correspondence at the depths. Our most precious

human relationships are found where "deep calleth unto deep."

These are the more precious because their loss leaves us in abject loneliness. Perhaps you know what it is to cry out from the depths of your need and be answered only by the shallows around you. You may have stood in want of deep silent sympathy and have heard only the chatter of surface interest. You may have called for someone to help you out of your bewildering perplexity and only the echo of your own voice has come back to you, as comes back the echo to a lad lost in the hills. Such an experience of isolation was known by the young and widowed Queen Victoria, of whom Disraeli said that she was lonely in her grandeur. Bereft of the Prince Consort, removed by position from equal companionship, she had no hearts that could call back to her in her deep moods. She had everything that could be offered on the levels of sense and of intellect, but her craving for spiritual comradeship was not met.

The extreme of loneliness, however, was that felt by the incomparably sensitive Jesus. He had unlimited acquaintances who were good company for him at weddings and parties. They mingled with him gladly on the level of the physical, for Jesus was a good comrade on

that plane. He had others who liked to associate with him intellectually. Even the scribes and Pharisees found stimulus in discussion with this marvelous teacher. But the Master had no mother who could commune with him in his deepest hours. He had no brothers and sisters who could buoy him up with their understanding sympathy. Even his disciples had not the depth that could call back to the depth in him. They could not sit silently with him in complete understanding. When they tried it in Gethsemane, they went to sleep. Probably the most heart-breaking moment in the Master's life was not when he was being nailed to the cross. A man can endure physical pain. It was not when he was being spat upon by the crowd. A man can stand the scorn of strangers. It was not when he was betrayed by Judas. There is something worse than being betrayed. The bitterest drop in our Lord's cup was when at Gethsemane he found his disciples, his closest companions, had fallen asleep. To be alone in one's heaviest hours, to be shut up to one's sorrows because there is no other who can respond to our deeps—that is anguish.

Yet how easily lost is the power of deep calling to deep. Here, for instance, are two college chums whose kindred spirits can flash

their messages of understanding in silence. One graduates and goes to China, the other locates in a New York business office. Both become engrossed in their tasks. Their correspondence is neglected and finally ceases. Twenty years pass and they go back for their class reunion. Eagerly they anticipate the renewal of their old relationship. But when the time arrives and they sit together in the same room, there is no longer the spiritual comradeship of college days. They seem unable to get down to the level of the old deep sympathetic understanding. They talk of surface events and discuss trifles. Shallow calleth unto shallow, but deep calleth not unto deep, because for years they have not been in communion, sharing each other's moods and responsibilities. It may be safely said that neglected friendship loses the power of correspondence at the depths.

Families show the same shallowing process. Effortless living gradually thins toward the sense level. Parents may easily allow business duties and social functions to fill up their lives until they no longer respond to the deep and often inarticulate needs of their children. That was the situation with the brilliant barrister father and clever business mother in Hutchinson's *This Freedom.* Those parents

were not the spiritual comrades of their children. The childish religious questions found them dumb. The home was not the echoing place of deep understandings. We always fear for those parents who wish their children religiously instructed but who have not time for religious worship or study themselves. Without effort and thought, yea, without worship and spiritual culture, no parent can remain a proper comrade for his children, no husband for his wife. And yet we wonder why modern family ties seem so fragile. Homes endure only where "deep calleth unto deep." Life, to be worth living, must have this deep level. With it our human relationships are satisfying; without it, we are left often in tragic loneliness.

Look out to-morrow over the city crowds with this great sentence of the psalmist in mind. You can tell by their faces the levels at which people are living. The face is a dial which registers fairly well the depth at which its owner lives. There are sensual faces which reveal surface living; intellectual faces which indicate high mentality, but not always depth of feeling; spiritual faces which show a deeper indefinable something, received from unseen sources.

Think, further, of the many places where

men meet and find companionship on the sense level and how much money and time are spent in them. Think of the many circles where people can find intellectual companionship—the universities, professional associations, literary and art clubs. Then consider the places provided for spiritual comradeship such as the church. Do we give as much thought and money to these last as to the other two? Do we attend to cultivating spiritual comrades with the zest shown in finding congenial associates in sport and work? It will indeed be tragic if we, individually and collectively, with all our interests, become too shallow for worthy living.

"Deep calleth unto deep" between man and God; in fact, that is the only level on which man can communicate with his Maker. On the plane of sense we do not apprehend God. By mere reason we do not enter into a vivid sense of his presence. It is only spirit that can commune with spirit. In the words of Bernard of Clairvaux, "The Christian who seeks divine truth must ascend to the higher life of the spirit through love and humility; then through discursive consideration of divine truth he must proceed to intuitive contemplation, in which state moments of ecstatic absorption in the object contemplated will be granted him—

transient anticipations of the perfect self-forgetfulness of the glorified soul hereafter."[3]

Does not this fact throw light on a much-discussed phenomenon of our time? We are told that about seventy-five per cent of our male population are out of vital touch with the church, and of those who attend, a competent observer estimates that only perhaps one half have a real experience of God's existence. Why is this? The church must bear a part of the blame, for it has been an imperfect institution. The pulpit must assume its share of responsibility, for it has been often a feeble interpreter. But must it not also be said in truth that one reason why God is not real and religion is not vital to men is that often those men have filled up their lives with superficialities until they have not the deeps to call back to the deeps of God? Depths can find no response in shallows. The deep experiences of religion can make no appeal to people living on the surface.

Every broadcasting station has its own wave length, and if messages are to be received from that station the receiving instrument must be adjusted to that particular wave length. If

[3] Quoted by R. H. Fisher in *Religious Experience*, p. 50. Reprinted by permission of George H. Doran Company, publishers, New York.

we would only recognize this same principle in religion, we should take a different attitude toward it. When a man cannot get a certain station on the radio, he does not sit down and write to the broadcasters that their apparatus is out of order. He first examines his receiving instrument. But in religion when a man "drops in" at a religious service and finds no vital message getting across to him, does he in humility say, "What is wrong with me? I seem to have lost my spiritual sensitivity." No, he goes out criticizing the church and perhaps questioning the reality of religion.

The absurdity of such an attitude is seen when we transfer it to another realm. Suppose a tourist, traveling on the close schedule of an American travel bureau, should visit Zermatt to see the Matterhorn. He has been allotted twelve hours to see the famous mountain. But the day on which he arrives in Zermatt there is a dense fog. Clouds are hanging thick over the village and drifting in wisps through the pine trees close at hand. He does not see the lofty summit, but does he return to America saying there is no real basis for all this talk about the Matterhorn? Yet hurried people will visit churches like tourists on crowded schedules, and finding a dull day—for churches and preachers have foggy days—they

will go away with the cocksure contemptuous comment: "I have looked into religion. There's nothing to it."

We should be as fair with God, religion, and the church as we are with the radio or the Matterhorn. Give them a real chance to get their message across. God gets his chance sooner or later. When danger or sorrow or disaster opens a yawning chasm beneath our feet we will experience our "De Profundis." "Out of the depths" we will cry unto God. He will hear, and forgive; but he cannot undo. Shall we be content to allow our power of communicating with our Maker to be unused only when we are at the brink or over the brink of calamity? Would it not be stupid to let the wireless on a ship remain silent until a wreck had occurred? Do we allow our telephones to be silent except in time of fire or burglary? And yet many persons use prayer only to send S O S messages, police calls, and fire alarms.

God is the primary power station of life. He could transmit to us soothing, sustaining, inspiring messages; and he has equipped us with spirits able to receive. But we have adjusted our receiving instruments to catch the little superficial radiations of near-by stations. Consequently, God is not heard and religion is not real.

We must adjust our receiving spirits to the divine wave length. We know what that is in his representative, Jesus Christ. We know the measurement of his model life, the reach of his sympathy and the range of his interest. By an act of will we can set our lives to his scale, and it is only a life so adjusted that gets the vital messages from God, which in turn can hold a life to the scale of Christ's living. Caroline Spurgeon reveals in Wordsworth this will to attune. He could attain to "wise passiveness" or a "happy stillness of the mind" by a relaxation of the will, the busy intellect and the striving desires. Such moods of serenity can be attained even by the nonmystical soul.

After adjustment we must "stand by." How familiar we are with that expression over the air, for there are bound to be interruptions in even the best broadcasting. So is it in our communication with the Divine. Lowell's experience is not unique when he tells us that although he had maintained the custom of daily prayer, only thrice had he felt "that perfect disenthrallment which is God." Had Lowell not "stood by" habitually, he would not have enjoyed even those three deeply satisfying experiences.

Our feelings are subject to fluctuations of mood. We have whimsical ups and downs.

We have low moods, when we live in the cellars of our natures, when we become churlish and want so to be. There are bored moods, when we feel about all life what the people in the prophet Malachi's day felt about worship; "Behold, what a weariness is it!" We have cynical moods, when we sit in the seat of the scornful and discount higher things, when great books seem dull and causes we once served with zest lose interest, when personal relationships grow pale and tame and man's most holy things lose their grandeur and become the butt of ridicule. We have rebellious moods, when complaint rises hot within us. Joseph Parker, preacher at the City Temple, London, at the age of sixty-eight wrote that he had never had a doubt. Neither the goodness of God, nor the divinity of Christ had he ever questioned. But within a year he had an experience which shook his faith to the foundation. His wife had died and all his arguments so often used on others could not relieve his heartbroken mood. But, thank God, we also have our high moods. There come to us hours of exultant faith in the goodness of God and of men; seasons of insight when, as to Peter, James, and John on the Mount of Transfiguration, the heroes of the past walk and talk with us; occasions of triumph when we say, "I

can do all things through Christ." These are the times when heaven seems a certainty.

Such fluctuations of mood are not characteristic merely of feeble folk. Great believers have known too well this tidal rise and fall of confidence. Elijah one day, with absolute belief in God, defied the hosts of Baal and the next in desolate reaction wanted to die. Jeremiah has many passages of victorious faith, but from him we hear also such exclamations: "Why is my pain perpetual, and my wound incurable, which refuseth to be healed?" Luther confessed with rugged candor: "Sometimes I believe and sometimes I doubt."

Moods are a factor in the spiritual commerce between man and God, just as the tides are a factor in the traffic between ports. Even when they cause difficulties they offer no insuperable obstacles. The mariners of God who study the times and seasons of their own souls, who habituate themselves to high moods, do assuredly master these tides of the spirit. They "who wait upon the Lord" with patience, and stand ready in energetic quietude, have found

". . . Such a tide as moving seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep
Turns again home."

CHAPTER XII

THE ALTERNATIONS OF TRAVEL

Our advance into "the mysteries of God" must be a combination of group travel and personal exploration. In this regard it is like a successful trip to some new region of the earth. When we make a journey to the Near East, we do not set out from New York in individual rowboats. We board a giant liner in company with a host of others. Therein we sail across the Atlantic, through the Mediterranean to the port of debarkation. Thus far it would be a group enterprise. Perhaps we should find it desirable to journey in groups even further. But as experienced travelers we do not like to move always in party solidarity. We find it more congenial to get away from the standardized routes, the beaten tracks, the tourist charabancs, and go off on original out-of-the-way excursions of our own. It is on these that we experience the most exquisite delights of travel.

(A) The Group

Likewise in a successful journey Godward we find it best to travel at times with others.

This is a point which many in our time would dispute. There are multitudes who think that to organize God-seekers into group action is to kill the spirit of the search. They are so contemptuous of conventional religion that they look with disdain upon the church and its institutions as hopelessly stereotyped. In seeking their spiritual goals they would use nothing larger than one-man rowboats. Some of the most outspoken of these individualists are merely trying to capitalize their eccentricity, which is the stock in trade of certain widely read modern writers. They hold aloof from the church not because they are spiritual pioneers but because they are social iconoclasts.

Society is sadly in need of those who will break the bonds of spirit-killing conventionality. But the exercise of individualism must not be mistaken for the expression of individuality. The test of a true progressive is whether he leads where society can follow with wholesome results. What would happen if society generally were to follow these latter-day saints of eccentricity? Our literature would become all surgery and no tonic; our churches would become only dissecting rooms of dead superstitions and not clinics of the soul; our colleges would turn out not mental athletes who enjoy the game of life but side-line cynics; the

life of the ordinary man would deteriorate into a lusterless existence, without faith in God, belief in his fellow men, or zest in his own work.

Much of the opposition to group action in religion is merely one phase of this vocal individualism of our time. Against such persons the church is not called upon to defend its right to exist any more than is the state. In this age of massive corporate action, religion cannot preserve a pure individualism and function effectively. To attempt it would be as futile as to try to carry on the world's commerce in dugout canoes or to manufacture our modern machines on the anvils of the village blacksmiths. The quick attention which political and industrial groups pay to the edicts of the Roman Catholic Church is eloquent witness to the effectiveness of organization and astute leadership.

There are, however, many earnest pilgrims on the Godward road who sincerely believe that they can go further and faster when they travel alone. The presence of others seems to break in upon the privacy of their spiritual communion. In some sequestered niche of nature's leafy cathedral or before some majestic mountain peak they best experience the feeling of "the numinous." John Ruskin's responsive-

ness to nature's God is unique in quality, but not in general type. He writes: "Although there was no definite religious sentiment mingled with it, there was a continual perception of Sanctity in the whole of nature, from the slightest thing to the vastest; an instinctive awe, mixed with delight; an indefinable thrill, such as we sometimes imagine to indicate the presence of a disembodied spirit. I could only feel this perfectly when I was alone; and then it would often make me shiver from head to foot with the joy and fear of it, when after being some time away from hills I first got to the shore of a mountain river, where the brown water circled among the pebbles, or when I first saw the swell of distant land against the sunset, or the first low broken wall, covered with mountain moss."[1]

With these who seek God in private we feel much sympathy. There is need, as we shall see later, for the Master's injunction, "When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret." But could the consciousness of God be cultivated and sustained in this individual fashion? The fact is that the majority of those who keep their communion with God

[1] John Ruskin, *Modern Painters*, popular edition; vol. iii, p. 309. George Allen.

a purely private affair do not keep it a regular and steady relationship. Those physical exercises, which we busy men think we can take in our own rooms and thus save time, are so often surrendered to moods and hours. The joy and zest of the social game is not in them to sustain them with regularity or to make them most beneficial. Similarly, when we set out to do our spiritual culture in private we yield so often to uncongenial moods and the pressure of secular duties.' We pray when "we feel like it." To expect the fruits of the Spirit to grow from such random cultivation is as futile as to "try to irrigate the Sahara desert with an atomizer."

The testimony of experience is that, as Evelyn Underhill says, "ordinary people at all levels help each other to be a little more supernatural than each could have been alone." Men are swayed and moved by the powers of suggestion. Just as the reading of a thermometer unconsciously conspires to heighten the sense of heat on a hot day, so the sight of others praising God instinctively strengthens one's feeling that God is praiseworthy. There is a sense of contact with saintly souls both living and dead which makes it easier for us to believe in strength and holiness. Furthermore, the spirit of devotion is raised by the

symbolism within the place of worship, by the building which has been literally bathed in prayer, by the beauty which has been worked into the architecture, the liturgies, the music, for these ecclesiastical elements have claimed the highest artistic talents of the centuries. And even when the physical appointments of the service are crude and barren, worship is an effort to express the æsthetic and artistic.

"A service of public worship is an artistic recapitulation of Christian experience. This experience has a double aspect. It is, in the first place, the experience of the single individual coming from the solitude of his own disciplines and struggles to a place where he may find perfect self-expression. It is, in the second place, the experience of two thousand Christian years and many Christian generations as that experience is reconsidered, revised, and restated. The service of public worship is an affirmation of that which the church holds to be permanently valid and true in Christian history as a whole."[2]

One of the tragic blunders of Protestantism has been its lack of attention to the technique of public worship. The mistakes of omission

[2] Willard L. Sperry, *Reality in Worship*, p. 175. Reprinted by permission of The Macmillan Company, New York, 1925.

and commission are too numerous for mention here. Heartening, indeed, is it to note the earnest efforts now being made to redeem our church services from the slough of slovenliness. No more hopeful sign appears on the religious horizon than this intelligent interest in the improvement of our conduct within the house of God.[3]

Just as a ship in the locks of a canal, when the sluice-gate is opened, is lifted to a higher level from which it can sail forth again, so the soul that comes into a service of worship on a low spiritual plane is lifted by the inflow of influence from the prayers, the scripture, the symbols, to a new level of experience whence it sets forth again carrying its cargo of responsibilities toward the final harbor of life's voyage. Such an immediate and conscious result of church worship is present in countless cases.

But in appraising the "appointed means of grace" we must think in terms of fertility rather than of utility. The values of worship are not always quickly realizable. The New Testament promises of spiritual increase are by the slower processes of the sower and the

[3] The admirable treatment of this theme by Dean Willard Sperry, in his book, *Reality in Worship*, and by other discriminating critics like Albert Parker Fitch, renders further discussion here unnecessary.

soil and not by the rapid returns of the market place. Religion is something to be sown, not to be sold. The service rendered by the church in public worship may be best likened not to the commerce-carrying canal but to the fertility-giving river. One does not measure the usefulness of the Mississippi River by computing the tonnage carried on it through a period of years. If he would estimate the value of the Mississippi, he must think in terms of the broad acres it has drained, of the burning plains it has stroked with its cooling tributary fingers, of the billowing grain it has grown with the rain drawn from its vaporous breath. Likewise in measuring the worth of public worship we must think of it as a mighty stream flowing through and making fertile human society.

While fertility is a more adequate measure than utility in appraising religious values, there is still a further test, that of finality. Religion deals with the ultimate ends of life, which are three, namely, beauty, truth, and goodness. Ultimate ends serve no further purpose either of fertility or utility. They are the end of the road. They are the poles of our being, and beyond them the compass does not point. When the artistic eye beholds Venus de Milo in her room at the Louvre, it does not ask

what use such a statue serves. She points to nothing beyond herself. She cannot be used. She can only be enjoyed. Her beauty is the end of her existence and the secret of her immortality. When a Millikan, after infinite research, isolates and measures an electron, he does not have to justify himself with his fellow scientists by demonstrating the uses his discovery will serve. He might have to prove its utility to the president and trustees of his university but not to the devotees of "pure science." To lovers of truth, truth is its own end. Pilate minds ask truth to prove itself a paying proposition before it is accepted; but he who called himself the King of Truth only answered, "Every one that is of the truth heareth my voice."

The good, like the true and the beautiful, carries its value within itself. The good man does not ask what is the use of goodness. He enjoys it. The friend does not look beyond the friendship itself for its justification. The mark of a friend is that in him which draws us to him as one we enjoy but do not use.

On the night of his Last Supper Jesus tried to lift the relationship of his disciples to the level of true friendship, the plane of enjoyment rather than of utility. "No longer do I call you servants; . . . but I have called you friends."

Only as we raise our religious attitude to the plane of appreciating the nonusable; as we, the seekers of beauty, truth, and goodness, find in them their own reward; as we, the friends of Christ, feel the sheer joy of being in his presence—only thus do we fully fit ourselves to receive the "mysteries of God" as conveyed in the "appointed means of grace such as the ministry of the word and the public and private worship of God."

(B) The Individual

Potent and necessary as group action is in our Godward journey, it must only supplement and not supplant individual initiative. There are times when one must "leave the party" and take some trips for himself. Religion never becomes thrilling, colorful, and vital until it gets this element of original research.

The Christian, like his Lord, must leave the crowd and go off into his *wilderness of decision* to settle the foundation principles of his life. Even in these days of emphasis on religious education with its gradual unfolding processes, there come times in the life of every person where the formation of his character requires that he go alone to face his temptations and formulate his plans.

The *second mile* is another place in the spir-

itual journey where the party is left behind. The standardized tourists go the conventional moral mile. But conventional morality is not enough for the true Christian. Mere respectability is always dull business. The romance of Christianity—yes, the unique power of it—can be found only by those who go beyond the paved roads and settled country of crowd morality, beyond the pace and range of organized church action to try with their Lord the wholesome and daring adventure of spiritual pioneering.

The *Mount of Transfiguration* was a point on the Galilæan journey where Jesus with his three closest companions left the larger group and went off by themselves. It was on that brief side trip that the favored three beheld their Master in communion with Moses and Elijah. Their vision that day encompassed past, present, and future. That experience revealed a unity and direction in their program. How acutely we who live and think in rushing crowds need to pause and hold vigil on the Mount of Transfiguration where we too can see our lives in perspective.

The *Garden of Gethsemane* is a place where the crowd cannot accompany the individual. Our Lord left even his closest friends at the gate. A lonely struggle must be that crisis

of the soul which determines whether it shall be "not as I will but as thou wilt."

The Christian enterprise in our modern day is improving its methods of social action, its machinery of church organization, its artistry and effectiveness of worship. But no improvement of the public road can make it possible for the pilgrim soul to avoid these above-mentioned paths of personal exploration.

The late Dr. John Henry Jowett, in his characteristically beautiful fashion, likened the mind of Paul to the movement of the skylark. Paul soared to heights of comprehensive vision whence he beheld all Europe as his parish. As an "ethereal minstrel pilgrim of the sky" he "songfully surveyed the redemption of the world." But the apostle's mind kept returning to its nest upon the ground. He did not lose himself in world-wide generalizations. As the skylark comes down to warm its body on the bosom of the earth, so Paul nested close to his Lord. Thus he kept his experience warmly personal.

Every healthy-minded Christian must have, as Paul, such a skylark motion in his religion. Some churchmen keep too close to the nest. Their religion is provincially introspective, morbidly individualistic. They need to swing out to catch world-views, to clarify and cor-

rect their self-centered conceptions with social contacts. On the other hand, many in modern times need to come in from a merely general public interest in religion to a close-up personal intimacy with the living Christ. Religion to-day is a public question as never before. It figures in our conversations. It is featured in our current literature. All intelligent people express some interest in religious questions, for they are topics of the times. It is one thing, however, to read what some prominent preacher says about the birth of Christ on the front page of a newspaper and quite another to hear the living Christ knocking at the front door of one's heart. We shall never redeem men by vague general interest in religion. We come to vital grips with our religious beliefs only when we "go in" with them to the intimacy of the personal, the singular and the possessive.

Our imaginations are captured by the thought of going out with Christ's gospel and ideals to transform the large areas of social living.

"Christ for the world we sing,
The world to Christ we bring."

But we must remind ourselves whence came the initial impulse of this outgoing crusade. We must recall the upper room in which the

risen Christ made himself so vividly present that even the skeptical Thomas in a burst of illumined conviction exclaimed, "My Lord and my God." The Christian movement was begun by men who could say "my." Only by such can it be sustained. They who would move into the "mysteries of God" must practice the principle of alternation between the private intimacies of the "my" and the social contacts of the "our."

THEOLOGY LIBRARY
CLAREMONT, CALIF.

17847

17847

short 1 card, use
master for S.I.

BV 4211 S67 **Sockman, Ralph Washington,** 1889–

Men of the mysteries, by Ralph W. Sockman ... New
Cincinnati, The Abingdon press [c1927]

197 p. 19cm.

Lectures delivered at De Pauw university on the Simpson found
in 1926.

17847 1. Preaching. I. Title. II. Series: Simpson Foundation
lectures, 1926. 27—5

Library of Congress BV4211.S67 CCSC/els
[42c1]